

THE PANOPLIST ;

OR,

THE CHRISTIAN'S ARMORY.

No. 15.] AUGUST, 1806. [VOL. II. No. 3.

Biography.

LIFE OF THE REV. WILLIAM TENNENT.

(Concluded from p. 67.)

WHEN the late Rev. George Whitefield was last in this country, Mr. Tennent paid him a visit as he was passing through New Jersey. Mr. Whitefield and a number of other clergymen, among whom was Mr. Tennent, were invited to dinner by a gentleman in the neighbourhood where the late Mr. William Livingston, since governor of New Jersey, resided, and who, with several other lay gentlemen, were among the guests. After dinner, in the course of an easy and pleasant conversation, Mr. Whitefield adverted to the difficulties attending the gospel ministry, arising from the small success with which their labours were crowned. He greatly lamented, that all their zeal, activity and fervour availed but little ; said that he was weary with the burdens and fatigues of the day ; declared his great consolation was, that in a short time his work would be done, when he should depart and be with Christ ; that the prospect of a speedy deliver-

Vol. II. No. 3. O

ance had supported his spirits, or that he should, before now, have sunk under his labour. He then appealed to the ministers around him, if it were not their great comfort that they should soon go to rest. They generally assented, excepting Mr. Tennent, who sat next to Mr. Whitefield in silence ; and by his countenance discovered but little pleasure in the conversation. On which, Mr. Whitefield turning to him, and tapping him on the knee, said, "Well ! brother Tennent, you are the oldest man amongst us, do you not rejoice to think, that your time is so near at hand, when you will be called home and freed from all the difficulties attending this chequered scene ?" Mr. T. bluntly answered, "I have no wish about it." Mr. W. pressed him again ; and Mr. T. again answered, "No Sir, it is no pleasure to me at all, and if you knew your duty, it would be none to you. I have nothing to do with death ; my business is to live as long as I can—as well

as I can—and to serve my Lord and Master as faithfully as I can, until he shall think proper to call me home.” Mr. W. still urged for an explicit answer to his question, in case the time of death were left to his own choice. Mr. Tennent replied, “I have no choice about it; I am God’s servant, and have engaged to do his business, as long as he pleases to continue me therein. But now, brother, let me ask you a question. What do you think I would say, if I was to send my man Tom into the field to plough; and if at noon I should go to the field, and find him lounging under a tree, and complaining, “Master, the sun is very hot, and the ploughing hard and difficult, I am tired and weary of the work you have appointed me, and am overdone with the heat and burden of the day: do master let me return home and be discharged from this hard service?” What would I say? Why, that he was an idle, lazy fellow; that it was his business to do the work that I had appointed him, until I, the proper judge, should think fit to call him home. Or, suppose you had hired a man to serve you faithfully for a *given time* in a particular service, and he should, without any reason on your part, and before he had performed half his service, become weary of it, and upon every occasion be expressing a wish to be discharged, or placed in other circumstances? Would you not call him a wicked and slothful servant, and unworthy of the privileges of your employ?” The mild, pleasant, and Christian-like manner, in which this reproof was administered, rather

increased the social harmony and edifying conversation of the company; who became satisfied that it was very possible to err, even in desiring, with undue earnestness, “to depart and be with Christ,” which in itself is “far better” than to remain in this imperfect state; and that it is the duty of the Christian in this respect to say, “All the days of my appointed time will I wait till my change come.”

Among Mr. Tennent’s qualifications, none were more conspicuous than his activity both of body and mind. He hated and despised sloth. He was almost always in action—never wearied in well doing, nor in serving his friends. His integrity and independence of spirit were observable on the slightest acquaintance. He was so great a lover of truth, that he could not bear the least aberration from it, even in a joke. He was remarkable for his candour and liberality of sentiment, with regard to those, who differed from him in opinion. His hospitality and domestic enjoyments were even proverbial. His public spirit was always conspicuous, and his attachment to what he thought the best interests of his country, was ardent and inflexible. He took an early and decided part with his country in the commencement of the late revolutionary war. *****

About the latter end of February, or beginning of March, 1777, Mr. Tennent was suddenly seized with a fever, attended by violent symptoms. He sent for his family physician, who was in the act of setting off for the legislature of the state, of which he was a member. He

called on his patient on his way, but could spend but a few minutes with him. He, however, examined carefully into Mr. T.'s complaints, and the symptoms attending the disorder. With great candour the physician informed his patient, that the attack appeared unusually violent; that the case required the best medical aid, and that it was out of his power to attend him. He feared that, at his advanced age, there was not strength of nature sufficient to overcome so severe a shock, and that his symptoms scarcely admitted of a favourable prognostic. The good old man received this news with his usual submission to the divine will; for, as he had always considered himself as bound for eternity, he had endeavoured so to live, that when the summons should come, he would have nothing to do but to die. He calmly replied, "I am very sensible of the violence of my disorder, that it has racked my constitution to an uncommon degree, and beyond what I have ever before experienced, and that it is accompanied with symptoms of approaching dissolution; but, blessed be God, I have no wish to live, if it should be his will and pleasure to call me hence." After a moment's pause, he seemed to recollect himself, and varied the expression thus: "Blessed be God, I have no wish to live, if it should be his will and pleasure to call me hence, unless it should be to see a happy issue to the severe and arduous controversy my country is engaged in; but, even in this, the will of the Lord be done."

During his whole sickness, he

continued perfectly resigned to the divine will, until death was swallowed up in victory, on the 8th day of March, 1777. His body was buried in his own church, at Freehold, a numerous concourse of people, composed, not only of the members of his own congregation, but of the inhabitants of the whole adjacent country, attending his funeral.

Mr. Tennent was rather more than six feet high; of a spare thin visage, and of an erect carriage. He had bright, piercing eyes, a long, sharp nose, and a long face. His general countenance was grave and solemn, but at all times cheerful and pleasant with his friends. It may be said of him with peculiar propriety, that he appeared, in an extraordinary manner, to live above the world, and all its allurements. He seemed habitually to have such clear views of spiritual and heavenly things, as afforded him much of the foretaste and enjoyment of them. His faith was really and experimentally "the substance of things hoped for, and the evidence of things unseen." Literally his daily walk was with God, and he lived "as seeing him who is invisible." The divine presence with him, was frequently manifested in his public ministrations, and in his private conduct. His ardent soul was seldom satisfied, unless he was exerting himself, in some way or other, in public or private, in rendering kind offices and effectual services of friendship, both in spiritual and temporal things to his fellow men. Take him in his whole demeanour and conduct, there are few of whom it might more emphatically be said, that he lived the life,

and died the death of the righteous.

He was well read in divinity, and was of sound orthodox principle. He professed himself a moderate Calvinist. The doctrines of man's depravity; the atonement of the Saviour; the absolute necessity of the all-powerful influence of the Spirit of God, to renew the heart and subdue the will; all in perfect consistence with the free agency of the sinner, were among the leading articles of his faith. These doctrines, indeed, were generally interwoven in his public discourses, whatever might be the particular subject discussed. His success was often answerable to his exertions. His people loved him as a father; revered him as the pastor and bishop of their souls; obeyed him as their instructor; and delighted in his company and private conversation as a friend and brother. He carefully avoided making a difference between his doctrines publicly taught and his private practice. Attending a synod, a few years before his death, a strange clergyman, whom he never had before seen, was introduced to the synod, and asked to preach in the evening. Mr. Tennent attended, and was much displeased with the sermon. As the congregation were going out of the church, Mr. Tennent in the crowd, coming up to the preacher, touched him on the shoulder, and said, "My brother, when I preach, I take care to save myself, whatever I do with my congregation." The clergyman looked behind him with surprise, and seeing a very grave man, said, "What do you mean

Sir?" Mr. Tennent answered, "You have been sending your whole congregation, synod and all, to perdition, and you have not even saved yourself. Whenever I preach, I make it a rule to save myself," and then abruptly left him, without his knowing, who spoke to him.

At Mr. Tennent's death, the poor mourned for him, as their patron, their comforter and support; and the rich lamented over him as their departed pastor and friend. The public, at large, lost in him a firm assertor of the civil and religious interests of his country. He was truly a patriot, not in words and pretences, not in condemning all who differed from him to proscription and death, but in acting in such a manner, as would have rendered his country most happy, if all had followed his example. He insisted on his own rights and freedom of sentiment, but he was willing to let others enjoy the same privilege; and he thought it of as much importance to live and act well, as to think and speak justly.

May all, who read the memoirs of this amiable and useful man, fervently and constantly beseech that God, with whom is the residue of the Spirit, that their life may be that of the righteous, so that their latter end may be like his: and that the Great Head of the church, while he removes faithful and distinguished labourers from the gospel vineyard, may raise up others, who shall possess, even a double portion of their spirit, and, who shall be even more successful in winning souls unto Jesus Christ, the great Bishop of souls.

LIFE OF LUTHER.

(Continued from page 9.)

ABOUT this period, that spirit of fanaticism which afterwards raged with such violence, and was productive of so much disorder and bloodshed in Germany, first began to appear. Stork, a clothier at Zwickaw, a town of Upper Saxony, as the leader of a sect, chose, from among his fellow-tradesmen twelve apostles and seventy-two disciples, who all enthusiastically imagined that they had received clear and commanding intimations from God, with whom they had familiar communications, of their being called to preach the gospel. Their pretended revelations, their fantastic dreams, and celestial visions, of which they talked with great solemnity and appearance of veracity, not only imposed on the ignorant and superstitious, but startled Carlostadt and Melancthon, who knew not what to think of them. In this perplexity, they wrote an account of all the circumstances to the Elector, and requested an interview with Luther, in whose discernment they had full confidence. The Elector, though prejudiced against these impostors, listened to Melancthon's letter, and though he refused to set Luther at liberty, he recommended caution towards the fanatics, to prevent the spread of their opinions at Wittemberg. Luther, however, being consulted by letter, advised Melancthon to distrust the high pretensions of the fanatics, and to require the same proof of their divine mission which the apostles gave, by working miracles. Notwith-

standing this judicious counsel, Melancthon began to countenance them, attended their meetings, and even procured scholars for them. Carlostadt also favoured their schemes; and is said to have gone so far as to burn every classical author which he possessed, declaring that human learning was unnecessary, and the Holy Spirit the only instructor who ought to be attended to. Luther determined to leave his retreat, to correct, if possible, these fatal mistakes of his friends and fellow-citizens, and wrote the Elector that this was his determination. Accordingly, though the Elector dissuaded him in the most urgent terms, by stating the probable effect which this step might have on the reformation in general, he was firm to his resolution, trusting in the protection of the God of heaven.* "God," said he, "calls and impels me; I will not resist the call:—the consideration either of your displeasure or of your favour, nay, the hatred and fury of the whole world are to be disregarded, when the state of religion requires it." With confidence, he added, "I am firmly persuaded that my word, or the beginning of the gospel preached by me, is not of myself, but of God. Nor shall any form of persecution, or death, make me think otherwise, if God stand by me. And I think, I more than conjecture when I say, that neither terror nor cruelty shall be able to extinguish this light of life."† In pursuance of his purpose he left his retreat, which he

....

* Beausobre, tom. ii. p. 205—216. Seckend. § 118. *Add.*

† Seckend. § 120. p. 196.

used to call his *Patmos*, on the 4th of March, 1522 ; having been concealed in it exactly ten months.* To justify, in some measure, this conduct, at Frederic's request, who trembled for the consequences of his enlargement, he wrote a letter to him, in which he stated, that he had left his confinement for three reasons : because he was under the strongest obligation to carry on the reformation which he had begun ; because the people over whom he was appointed to labour entertained his presence ; and because he was anxious to check the rising spirit of sedition, which had appeared among these fanatics.†

He arrived at Wittemberg the 6th of March, and was received with great joy by the people. He immediately declared his dissatisfaction with Carlostadt's precipitation in new modelling the form of religious service, and abolishing images, as well as in countenancing the seditious and fanatical disciples of Stork. Whether Luther adopted this measure from a wish to preserve moderation, and to please the Elector, who had advised caution and deliberation, or from jealousy of the honour which Carlostadt would derive from executing a plan which had been pointed out to him, is now difficult to be determined ; both may, perhaps, have been combined in giving this direction to his conduct. He, however, gave audience to the fanatics in presence of Melancthon : and after hearing, in silence, their narrative, instead of condescending to refute

it, he only earnestly exhorted them to renounce their opinions as the illusions of frenzied minds, or the suggestions of a lying spirit. Their indignation was raised almost to madness ; they accused him of blasphemy, and left him with the most outrageous threatenings, and confidence in their own miraculous powers.‡ To prevent the effects of Carlostadt's rashness, he also published a small treatise, *On Communion under both kinds*, with animadversions on the changes which had been introduced, in which he recommended, that, in the ordinary worship, the bread only, should continue to be used, but that the cup also should be given to those who wished it ; that confession should precede communicating, but that none should be compelled to confess ; that images should be allowed to remain, and priests have the liberty of marrying.§ With whatever moderation he wrote concerning the mode of communion, he shewed none to the Pope and Bishops, who did not cease, in the spirit of their furious bull, to do all in their power to persecute him, but published a small volume, entitled, *Against the Misnamed Spiritual Order of the Pope and Bishops*, in which he compressed every argument which he could think of, to prove, that they were any thing but messengers of Christ, in a state of condemnation, and the cause of ruining the souls of the people. This treatise, though agreeable to the people, who saw, with pleasure, the vices and authority of those powerful prelates, whose

* Seck. § 119. *Add.*

† *Ib.* § 120.

‡ Beausob. tom. ii. p. 227.

§ Seckend. § 122.

tyranny they felt without daring to complain, reprehended and repressed, roused the indignation, not only of the bishops, but of all the nobility who had any interest in ecclesiastical benefices.* Much injury was also, about this time, done, by the licentiousness of many of the monks, who had embraced Luther's doctrine respecting vows, not from conviction, but as a cloak for their sins. Luther, to discountenance this threatening evil, composed a second work on monastic vows, in which he denounced the licentious as well as the lazy monks as enemies of the cross of Christ, and a disgrace to the religion which they professed.†

But the translation of the Bible into German, which Luther had begun, during his concealment in the castle of Wartburg, the first part of which, containing the New Testament, was published in Sept. 1522, gave a blow to the interests of Rome far more decisive and fatal than any which it had yet received. He revised it with the assistance of Melancthon; and, on finishing it, immediately commenced a version of the Old Testament, in which he was assisted by Justus Jonas, and several other of his learned friends. It instantly spread throughout the whole of Germany. The elegance of the style recommended it to the well informed; and its cheapness to the lower orders of the people. Those who had favoured the reformation, saw, in its truths, the authority of God, and from being the adherents of Luther, were led to become the disciples of Je-

.....

* Seckend. § 123.

† Ibid § 124.

sus Christ. It reached into places where the name of Luther was unknown, carried salvation into the meanest dwellings, spake the truth to kings and princes; and testified to all to whom it came, that a general reformation was more necessary than ever.‡ Emser wrote a criticism on it, and began another version which was not printed till 1527; but he discovered such ignorance both of the original Greek, and of his own language, that Luther, occupied with more important affairs, resolved to oppose him only with silence and contempt. In consequence, however, of Emser's misrepresentations, several of the princes of the Empire, particularly the Archduke of Austria, the Duke of Bavaria, George Duke of Saxony, Henry of Brunswick, and some time afterwards, the Elector of Brandenburg, ordered Luther's translation to be suppressed, and all the copies that could be got committed to the flames. The reformer, with his usual boldness, and with even more than his usual virulence, attacked these imprudent princes, in a treatise, *On the Secular Power*; which established the authority of magistrates on the foundation of Scripture, and the conditions of men; but denied the lawfulness of the power which they usurped over the faith and conscience of their subjects; and exhorted the inhabitants of Bavaria, Misnia, and Brandenburg, not to destroy the Scriptures; though, at the same time, he commanded them not to assault the officers who might be appointed to search for them. His sentiments respecting per-

....

§ Seckendorf, § 125, 126.

secution deserve to be recorded. "Heresies ought to be resisted not with fire or sword, but with the word of God. If this does not remove them, in vain will violence be resorted to. The earth may be deluged with blood; but heresy, being an error of the mind, can be destroyed neither by fire nor by water; nay, it is increased by every sort of resistance, except by the Scripture. The tongue may be restrained, men may be forced to be silent, to dissemble, or to lie; but heresy, residing in the heart, can be expelled only by the influence of the word of God, enlightening the understanding, and persuading the judgment."*

The light of reformation had dawned on the British isle as early as the middle of the 14th century, when Wickliffe stood forth as the champion of divine truth and spiritual liberty, against the errors and tyranny of Rome; and though it became gradually obscured, and was almost entirely extinguished when the 8th Henry ascended the throne, many individuals throughout the country were waiting for the consolation of Israel. The clergy had never obtained the same influence and respect which they enjoyed, previous to Wickliffe's appearance, and the people were ready to embrace a change of religion, whenever it should be presented. The astonishing revolution of sentiments which was so rapidly pervading the provinces of Germany, accordingly made a deep impression in England; and led multitudes to imbibe the doctrines which Luther had elicited from the darkness

in which they had for ages been involved. But Henry, having early imbibed the principles of Popery, and viewing Luther as the enemy of all who supported these principles, determined not only to exert all his influence to check the progress of his opinions, but to refute them with all the acuteness which he possessed. He accordingly wrote a Latin treatise in defence of *the seven sacraments*, against Luther's work, *On the Babylonish Captivity of the Church*; "a performance," says Hume, "which, if allowance be made for the subject and the age, does no discredit to his capacity. He sent a copy of it to Leo, who received so magnificent a present with great testimony of regard, and conferred on him the title of Defender of the Faith."† Though Luther believed this to be the work of Edward Lee, afterwards Archbishop of Canterbury, he replied as if it had been Henry's own composition, and treated him with such indignity, and used respecting him so many opprobrious and contemptuous expressions, as to shock even his best friends. Nor was this the effect of a momentary burst of passion; for, in his correspondence at this period, he justified his conduct in the most expressive terms. Nay, in the answer itself, he vindicated the extraordinary severity of his language, by saying, "If, for the sake of Christ, I have trampled under foot that Idol of Romish abomination, which had usurped the place of God, and tyrannized over kings and the whole world; who is this Henry a new Thomist, or at least a disciple of that

* Seckend. § 127, p. 212.

† Hist. of England, Chap. 20.

trifling monster, that I should pay homage to his virulent blasphemies? He may be a defender of the church, but it is of a church, the mother of harlots, of drunkenness and fornication. I having an equal abhorrence of the church and her defender, will attack them with the same weapons. My doctrines will stand, but the Pope will fall, though the gates of hell, and the powers of air and earth and sea were against me. They provoked me to war, and they shall have it; they despised peace when offered them, and they shall not now obtain it. God shall see whether the Pope or Luther will be the first to yield."† George Duke of Saxony, irritated at this treatise, solicited the Elector to have Luther immediately punished; but this prince declined interfering, and proposed the convocation of a free council.‡

Léon X. died in the beginning of Dec. 1521, and was succeeded by Adrian VI., originally of an obscure family of Utrecht, a man of scholastic erudition, and unpolished manners, but of a mild temper, and irreproachable morals. When he arrived at Rome, from Spain, where he was at the time of his election, he immediately applied himself to establish the peace of the church. But the measures which he adopted, though salutary in themselves, ultimately defeated the end proposed by them. Luther's opinions appeared to him so extravagant, that he could not persuade himself but they were occasioned by the abuses and extor-

....

† *Contra Henric. Reg. Angliae*, apud. init. *Luth. Oper.* tom. ii.

‡ *Sæckend. Sect.* 46, 47. §§ 112, 114. Vol. II. No. 3.

tion of the papal court. He therefore resolved to reform these abuses, expecting that their removal would bring back the people to the bosom of that church whence they had been driven by the vices of its governors. He accordingly repealed the order which had been issued for the preaching of indulgences to defray the expense of completing the Vatican; but, at the same time, gave authority, by a new bull, to the doctrine of the church concerning that nefarious traffic. His sentiments on many points differed essentially from those of his cardinals, who warned him so strongly of the danger with which his proposed reformation would be followed, that he was heard to say, that "the condition of a Pope is the most unhappy that can be conceived, because he is not at liberty to do what is right, though he has the inclination, and can find the means." He then imagined that his presence and authority might have the effect of quieting the commotions of Germany; and to prepare the minds of the disputants for his visit, he wrote to Frederic, then attending the diet of the Empire met at Nuremberg, exhorting him, in general terms, to exert all his influence to preserve the safety, tranquillity, and holy faith of the church, without so much as mentioning Luther's name or heresy. But the brief which he sent to the diet by a nuncio, amply compensated for this political neglect, and made such an impression on the bishops, that they almost unanimously exclaimed that Luther must perish. The secular princes, however, discovered greater moderation, and were soon imitated by many of the

clergy, who felt enraged at the insinuations, which were thrown out against them in the letter of instructions from the Pope, read by the nuncio next day. While he called on the assembly to put the edict of Worms in execution against Luther, he accused the prelates and the priests of occasioning the heresies of that reformer, by their negligence, voluptuousness and profligacy. Though, therefore, the Elector of Brandenburg and the greater number of prelates wished to assure the Pope that they would execute the edict of Worms, the other princes and the rest of the clergy opposed it as dangerous not only to Rome, but to the interests of the Empire. They accordingly informed the nuncio that the state of Germany would not allow of the step which the Pope recommended to be taken; praised the Pontiff for the interest which he took in their welfare, and besought him to continue his plans for the reformation of flagrant abuses. Though the nuncio was highly displeased at the tenor of their reply, the princes persisted in the sentiments which they had avowed; and to justify their conduct drew up a memorial of grievances, amounting to a hundred articles of specific charges against the corruptions of the church, which they earnestly entreated might be speedily redressed. The nuncio, unwilling to receive such an insult as to be charged with this memorial, left the diet suddenly without taking leave of the princes. This step gave them the highest offence,

and convinced them that it was in vain to expect redress from Rome. It also contributed to the vigorous protest which they entered against determining on the merits of the Lutheran controversy, till the meeting of a general council. The diet was dissolved on the 6th of March, 1523.* The event of this assembly was thus most favourable to the cause of the reformation. Preachers were permitted to declare the truth, without molestation, and magistrates to protect them without criminality. Priests and monks, though married, continued in their offices; and the people who had seen the scandalous effects of their celibacy, were edified by witnessing the regularity and purity of their conduct. The suspension of the edict of Worms, made its injustice be discerned; and the reference of the controversy to the decision of a council, showed that the diet were not convinced that Luther was altogether in the wrong, and that his greatest heresy, was his attack on the authority of the Pope. In fine, the acknowledgment which Adrian made of the dreadful corruptions of the clergy and court of Rome, justified much of Luther's invectives against them, and gained him many new adherents, who could not but admire his courage and his zeal.†

* Beausobre, tom. ii. p. 273.—320. Seckend. §§ 140—147.

† Beausob. ib. p. 322.

(To be continued.)

Religious Communications.

DIFFICULTIES ATTENDING THE DOCTRINE OF THE SAINTS' PERSEVERANCE.

To the Editors.

Gentlemen,

PRESUMING that it is not less congenial with your inclinations, than consistent with the design of your publication, to offer every assistance in your power to those, who meet with obstacles in their search after truth, I take the liberty to lay before you a number of difficulties, with respect to the doctrine of the saints' perseverance, resulting from what I suppose to be the meaning of certain passages of Scripture. I shall enter no farther into the arguments, which may be drawn from the several texts, than is necessary in order to present a full view of the difficulty, as it appears to my own apprehension.

John xv. 2, our Saviour says, "*Every branch in me, that beareth not fruit, he,*" that is, my Father, "*taketh away.*" This text certainly seems, to my understanding, to convey this idea; that branches engrafted into the true vine, may become unfruitful; and thus render it necessary for the Lord of the vineyard to prune them off, and use them for fuel. If this explication be just, it only remains, in order to ascertain the sense of the passage, to determine the meaning of the phrase, *in me*, and discover what sort of union it is designed to express. It may be said, that it means nothing more than a visible relation, such as the mere external profession of

Christianity indicates. But is not this explanation inconsistent with what follows? "*Abide in me,*" saith our Saviour, verse 4, "*and I will abide in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me.*" Is not the whole complexion of this passage such as would naturally lead one to suppose, that the union, here intended, was that spiritual, vital union, of which true faith, and holiness form the only cement? Let us suppose that a mere visible relation is intended, and see what sort of notions the words will convey. *Ye are pure through the word, which I have spoken unto you. Continue in your visible union with me, and I will continue to dwell in you.* Would this promise have been made to such a perseverance? *As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye continue in your external relation to me.* Does not such an interpretation enervate the figure, and diminish exceedingly the propriety of its application? The relation between the vine and the branches is beautifully illustrative of the relation between Christ and believers; but not at all of that which subsists between Christ and those members of his visible church, who derive no spiritual nourishment from him, and sustain no vital relation to him. Besides, it is expressly said, in the next verse, that *he, that ABIDETH in Christ, bringeth forth much fruit*; which cannot be true, if a

mere *external* union is intended. On the whole, I am compelled to believe, that *being in Christ*, means a *vital* union with him. The remaining question, therefore, and that which involves the difficulty, is, whether the text imply, that it is possible for such to fall away?

2. St. Paul, 1 Cor. ix. 27, assigns, as the reason of his care and solicitude in subduing the vicious propensities of his body, that *having preached to others, he might not himself prove a cast-away*. But if the doctrine, we are considering, be true, does he not assign that as a reason, which could not be the *true* reason? We are not at liberty, I apprehend, to suppose, that St. Paul was uncertain whether he were the subject of gospel grace. But if he were certain of this, then, if the doctrine of perseverance be true, he was certain that he should *not* prove a *cast-away*. How then could he assign the fear of what, he certainly knew, would never take place, as the motive of his constant care and vigilance in the government of his appetites and passions? Besides, it is intimated by the apostle, that his final salvation was suspended on the condition of his subduing his sinful inclinations, or bringing his body into subjection. Does not this weaken the conclusion of those who argue the final perseverance of saints from the nature of holiness; a single exercise of which, they say, gives an infallible title to everlasting salvation? But if final salvation is suspended on the condition mentioned above, this reasoning is inconclusive. It is not doubted that if a person die in the exercise of a holy tem-

per, his salvation is secure, though it were the first exercise of the kind he ever put forth. But the question is, whether a person possessed of such a temper, may not, in fact, be *divested* of it? and whether the language of St. Paul, in the place referred to, do not countenance such an opinion?

3. That text, Heb. x. 38, *Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him*. This I am altogether unable to understand in consistency with this doctrine.

4. Matt. xxiv. 12 and 13. *Because iniquity shall abound, the love of many shall wax cold: but he that endureth to the end, the same shall be saved*. How could their love be said to *wax cold*, who never *had* any? as most certainly none but renewed souls ever had. Besides, no distinction is intimated, as to its *nature*, between the love of the one class, and that of the other; but only in regard to its *continuance*. Does it not *seem*, therefore, that reference is here made to those, who were indeed the sincere disciples of Christ? If so, what is meant by the love of such being said to *wax cold*? Is it not something, the effect of which will be their loss of salvation? For, *in its effects*, it is directly opposed to that *enduring*, to which salvation is promised.

5. Some passages occur, in Ezek. xviii. and xxiii. in which I meet with very formidable difficulties. These are so apparent to all, who peruse the contexts, that it is needless to point them out.

6. Heb. vi. 4—6. *For it is impossible for those who were once enlightened, and have tasted of the*

heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come; if they shall fall away, to renew them again to repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. Respecting this passage, I would propose these questions: Do the terms here used, necessarily imply, that those, to whom they were applied, were regenerate persons? If so, do they contemplate the event spoken of, (the defection of such) as possible; or only affirm what would be their situation, *should* such an event take place? If the latter, where is the force and propriety of the apostle's admonition? This must be the amount of his observations; "I exhort you to diligence and assiduity in studying the principles of our holy religion, and to progress in the knowledge of its sublime, and glorious truths; and I sanction my exhortation with this alarming consideration, viz. That if you fail to do this, and thus for want of being *rooted and grounded in the truth*, suffer yourselves to be shaken from your steadfastness, and moved from your faith in the gospel, it will be impossible to recover you; though at the same time, you very well know, that it is *absolutely certain* this never will happen.

7. With regard to the example of David I request an answer to the two following questions: Was David in a state of favour and acceptance with God previously to his sin, in the matter of Uriah? If so, were his flagrant, and abominable crimes, of *adultery and murder*, compatible with

the existence of a holy principle in his heart?

Thus I have endeavoured, as clearly and concisely as possible, to state the difficulties, of greatest weight, in my mind, respecting the doctrine of *final perseverance*. To discover the truth is, I hope, my only object. Should you deem it consistent with the purposes of your undertaking, I request you to give these queries a place in the Panoplist; in order that some writer may have an opportunity to attend to the difficulties proposed; and to gratify me and the public with such remarks as may appear to him pertinent and proper.

J. C.

REMARKS ON THE FOREGOING STATEMENT OF DIFFICULTIES.

It cannot be urged as any objection against the doctrine of the *saints' perseverance*, that hypocritical pretenders to religion have openly forsaken the cause of truth. Nor can it be considered any proof of their real saintship, that, while they maintained the appearance of religion, God in his word and providence treated them, as saints. Both in his word and providence God conducts towards men according to their *visible character*. He does not expose them, except by giving them opportunity to expose themselves. Thus Judas, Simon Magus, and others have been treated. The apostasy of such persons means no more, than a visible apostasy, or a falling away from their standing in the visible church; which, in fact, implies no real alteration in them, but only a manifestation of their true character. Such is the sentiment contained in the

apostle's words ; 1 John ii. 19. *They went out from us, but they were not of us ; for if they had been of us, they would no doubt have continued with us ; but they went out, that they might be made manifest that they were not all of us.* But while there are some, that is, false professors, who actually draw back to perdition ; there are others, that is, real saints, who do not. Thus the apostle, speaking of real believers, says ; *we are not of them, who draw back to perdition, but of them who believe to the saving of the soul.* Here the distinction is evidently marked between those who are saints in reality, and those who are saints merely in appearance. Now whatever passages of scripture are designed to characterize false professors, have nothing to do with the subject before us.

It is granted, that most of the passages, which J. C. urges against the doctrine of perseverance, and other similar passages, are descriptive of real Christians. The construction, which has often been put upon Heb. vi. 4, 5, appears not well supported. There is scarcely in the Bible a higher description of the regenerate.

In compliance with the request of J. C. it is my design to offer what assistance I am able, to the candid and inquisitive, in discerning the consistence between the passages, which he quotes, and the gospel doctrine of the saints' perseverance. It must be remembered, that long and minute investigation is not compatible with the brevity which is necessary in this reply.

I desire it may be considered, in the first place, that *the gracious purpose, promise, and agen-*

cy of God, which secure the final perseverance of all his chosen people, are not in the least degree inconsistent with their moral agency.

Innumerable examples might be produced, in which God's purpose, promise, and agency conspired to render an event certain ; and yet those, who were concerned in its accomplishment, were as free and voluntary, as they could have been upon any supposition whatever. I might mention the death of Jesus, which was determined before the foundation of the world, and was rendered certain to the church by the promise of God. Notwithstanding this, Jesus was perfectly unconstrained in laying down his life, and the murderous Jews were no less free and voluntary in taking it from him. The same might be asserted of the return of the Jews from the Babylonian captivity, of the conversion of the Gentiles, and of a thousand other events.

Now if the purpose, the promise, and the agency of God, rendering the salvation of all believers certain, leave them in the unimpaired possession of their moral freedom ; it is evidently suitable to address them, as free, moral agents. But in what manner is it suitable to address moral agents, who are probationers for eternity, in order to persuade them to virtuous conduct ? Infinite wisdom teaches, that it is suitable to address them with motives ; to set life and death before them ; to hold up the mercies and the terrors of the Lord. Thus has God dealt with mankind in all ages ; and what he has done, is confessedly just, because mankind are intelligent

creatures, or moral agents, capable of being influenced by rational considerations. Have not the saints as much moral freedom, or rational agency, as others? Why, then, is it not proper to address to them the same motives? Why shall not they, as well as others, have the advantage of seeing life and death placed before them? Why shall they not be guarded against apostasy by divine threats, as well as excited to unfailing diligence by great and precious promises? Will any one say, this is improper, if the doctrine of the saints' perseverance is true? Does the truth of that doctrine take away the moral agency of Christians? Are they any the less free and voluntary, because there is a promise, that those who sustain the Christian character shall be saved? Do they cease to be rational creatures, because, through the grace of God, they are believers? If they are still rational, moral agents, they may be influenced by the promises and threats of the gospel. Indeed it is true religion, which gives those promises and threats their proper influence. When it is declared, that unfailing goodness shall be rewarded with the everlasting enjoyment of God, and that backsliding and impenitence shall be punished with his everlasting wrath; believers are effectually roused to pious caution and diligence. Shall motives be concealed from persons, as soon as they are disposed to be properly influenced by them?

But it is still urged, that, if the salvation of believers is certain, *to threaten them with the loss of salvation on supposition of*

their apostasy, is unmeaning and futile. If by the certainty of salvation be meant its certainty in the divine mind, it can have no conceivable effect on the actions of believers. If certainty in the mind of believers be intended; I observe, that believers in their best state are never more certain of their salvation, than they are of the absolute necessity of persevering faith in order to salvation, and of their unavoidable ruin, if they forsake the way of holiness. If we can say to believers; *we are persuaded that God will give you the victory, and that nothing shall be able to separate you from his love;* we may with equal propriety say; *you must continue to the end, or you cannot be saved. Be sober, be vigilant. Set a strong guard against the first step to apostasy. For if you draw back, God's soul will have no pleasure in you.* Is the propriety of such an address to Christians doubted? To illustrate this point by a well known scripture fact, let me ask, whether it was consistent for Paul to say of some, who were ready to leave the ship; "except these abide in the ship, ye cannot be saved," when he had certain information from an infallible source, that none of them should be lost in the wreck? According to the common course of Providence, suitable means are absolutely necessary to accomplish events, which are divinely predicted, and so rendered certain by unchangeable perfection. Now if proper means *must be employed* by rational creatures in order to accomplish events, which are made certain by the purpose and promise of God; then why is it not proper

to urge that necessity, as a motive to the use of means? The doctrine of perseverance ought never to be viewed in such a light as to render persevering diligence in well doing less necessary for Christians, than it would be upon supposition that the doctrine were not true. Every motive to pious activity, which can be derived from the law and the gospel, retains its full force, and ought to be exhibited to believers to influence their conduct.

Having made these general remarks, we proceed to notice particular parts of J. C.'s communication.

After a long and ingenious attempt to prove that the passage in John xv. 2, is applicable to those, who have a vital union with Christ, he states this as the question, which involves the great difficulty; *Whether it is implied in the passage, that it is possible for such to fall away?* They, who have carefully attended to the distinction, which President Edwards and others, before and after him, have made between natural and moral power, possibility, necessity, &c. need not be embarrassed with the difficulty here supposed. Upon the ground of that distinction, it is readily conceded, that the final apostasy of good men is naturally possible. Considered as rational, voluntary agents, they are liable to fall away. Their natural powers render them as capable of forsaking the way of holiness, as of persevering in it. It is not their want of *natural power* to continue in sin, that secures their perseverance in religion. Were there no possibility, in any sense, of their

falling from grace, the language of inspiration would appear very incorrect. That such an event is, *in some sense*, possible, is the plain, direct implication of many Scriptures. Without supposing that good men have *natural power* to fall from grace, we cannot consider them in a probationary state; for that state must imply that life and death are set before them, and that their choice and corresponding practice will determine their future condition.

If the *certainty of the saints' final perseverance* implies, that they have not, in any sense, power to fall away; then, the certainty of *any event* makes it utterly impossible, that the contrary event should take place. According to this false reasoning, it is utterly impossible, in every sense, that those sinners, who will finally perish, should repent; for their perdition is a certainty in the mind of God. Whereas it will be one part of the misery of sinners hereafter, that they might have been saved, but misimproved their opportunity.

Let this be well considered; viz. that believers being in a state of probation and having natural power to apostatize from the faith of the gospel, as well as to persevere in it, is not in the least degree incompatible with the certainty of their final perseverance; because that certainty rests wholly on a cause, which does not impair their natural power or moral agency, but leaves them fully possessed of all that belongs to rational, free, dependent beings.

Paul's words, 1 Cor. ix. 27, are remarkable. To J. C. it appears, that, admitting the doctrine of the saints' perseverance,

the reason, which the apostle assigns for his care in subduing his carnal inclinations, was not the true reason. Here J. C. appears less discerning than usual. We unite with him in rejecting the supposition, that Paul was uncertain whether he were the subject of gospel grace. We agree with him in his inference, that, if the doctrine of perseverance be true, Paul was as certain of his final salvation as he was of his present holiness. That he was animated by a lively and assured hope, that he should obtain salvation, appears from ver. 26. "I therefore so run, *not as uncertainly*; so fight I, not as one that beateth the air." He pressed on with entire satisfaction and full confidence that, in the way prescribed, he should gain the crown of glory. In ver. 27, he manifests nothing contrary to such a firm and confident hope of final salvation, but only teaches us what means he used to obtain it. Whatever hope, or even assurance he might have, that he should obtain, he was certain he should not obtain, unless he *strove lawfully*. He knew that, if he did not bring under the body of sin, but gave way to self-indulgence, and became a slave to carnal desire, he must in the issue be rejected of God. This the nature of things and the gospel constitution both required. His assured hope of the final enjoyment of God excited him to mortify his corruptions, and to purify himself even as God was pure. He knew, that unless he maintained great watchfulness, and perfected holiness in the fear of God, he must, after 'all his pleasing expectations, lose his soul. The

crown of victory was promised to none but conquerors.

J. C. is doubtless right in thinking, that *Paul's final salvation was suspended on the condition of his subduing his sinful inclinations*. But how this can be made an objection against the doctrine of the saints' perseverance is not easily conceived, unless any supposable condition is an equal objection. J. C. thinks this passage very unfavourable to the conclusion of those, who argue the final perseverance of the saints' from *the nature of holiness*, and who hold, that *a single exercise of holiness gives an infallible title to everlasting life*. We question the correctness of their theological knowledge, who make perseverance depend on the nature of holiness. Awful facts prove, that the holiness of angels and men, while probationers, is not indefectible. If believers persevere in holiness, it is not because there is any thing unchangeable in their holy affection, but because they are interested in the sure covenant of grace. The reason, which Christ mentions of the security of his people, was not the nature of their holiness, but his own and his Father's almighty grace. John x. 28, 29. "I give unto them eternal life; and they shall never perish, neither shall any one pluck them out of my hand. My Father, who gave them me, is greater than all, and no one is able to pluck them out of my Father's hand."

If a single exercise of holiness gives an infallible title to salvation; it is because that single exercise is, by the constitution of grace, connected with perseverance in holiness.

The spirit of the apostle's observations, Heb. vi. 4—6, appears somewhat different from the gloss of J. C. Upon the supposition that believers are moral agents, capable of being influenced by proper motives, what difficulty encumbers this striking passage? Is it not the method of inspiration to set life and death before the saints; to address their fears as well as their hopes; to show them, on one hand, the crown of righteousness which awaits the faithful, on the other, the certain ruin which will overtake them, if they *turn again to folly*? This passage seems not, in spirit, to be different from the cautions, which Jesus frequently gave his disciples. "No man, putting his hand to the plough and looking back, is fit for the kingdom of heaven. Ye are the salt of the earth. But if the salt have lost its savour, wherewith shall it be salted? It is henceforth good for nothing but to be cast out and trodden under foot of men." Neither Jesus, nor his apostles ever considered believers in such a light, as to render the most solemn warnings against apostasy, either improper or unnecessary. Who shall find fault, if divine wisdom has chosen to use such warnings, as one means of securing their perseverance? Who shall think of disproving the certain perseverance of the saints by those Scriptures, which were inspired to support it, and which, through grace, are effectual to that purpose?

David has been often introduced, as a standing proof against the doctrine of perseverance; whereas he is a standing proof

in its favour. In him we plainly see, that the saints are interested in the unchangeable grace of God, which secures their perseverance; so that, if they fall, they shall rise again; if they sin, they shall have the gift of repentance. If it be asked, what would have become of David, if he had died in the midst of his crimes? I answer, if he had died impenitent, he would have been lost. But it may, with the same pertinence, be asked, what would have become of Paul, or John, or any of the saints in heaven, if they had died before their conversion? Suppositions may assist our feeble reason, and correct our mistakes. But they hinder not the purpose and operation of infinite grace. *The foundation of God standeth sure, having this seal; The Lord knoweth them that are his; and he will keep them by his mighty power through faith unto salvation.*

CONCLUDING REMARKS.

1. It is no decisive evidence against any religious tenet, that some passages of Scripture are found, which, *taken by themselves*, appear inconsistent with it. The most established truths of the gospel may be opposed by detached parts of God's word. On a cursory view, many texts convey to our minds a very different meaning from that which serious and thorough investigation discovers.

2. Admitting that the doctrine now before us has sometimes been placed in a false attitude, believed on wrong principles, and defended by unsound reasoning; this is not a proof, that the doctrine wants evidence, but that its friends want wisdom.

3. If any real difficulties attend this doctrine, they are by no means sufficient to overbalance the direct scripture evidence in its favour, its manifest agreement with the perfections of God and the other truths of the gospel, and its tendency to animate and console the saints.

LUTHER,

A DISSERTATION ON JOHN'S
SIXTH VIAL.

No. 3.

Revelation xvi. 12—16.

ON the interpretation and fulfilment of prophecy it becomes us to speak with modesty and caution; but there is such a resemblance between John's description of the sixth vial, and the events of the present day, that one can hardly forbear to lay them side by side, and contemplate them together.

The word of prophecy and the aspect of the times lead us still to expect great changes in the world. The fall of the papal power and the dissolution of the Turkish empire are events, which cannot be far distant from each other. Mahometanism as well as Popery, must be removed before pure Christianity can generally prevail. As they arose, so they will probably fall, nearly at the same time. If, as interpreters suppose, the prophecy of Daniel, in the eleventh chapter of his book, respects the Turkish empire; then the same period is assigned for the duration of this, as for the duration of the Papal power; viz. a time, times, and half a time, or three and a half years, which are 1260 prophetic days or literal

years. And there are now many circumstances, which threaten the dissolution of that empire.

John, having predicted the great events, which were coming on the world, solemnly calls the attention of mankind to the means of safety at such a perilous season. And, if this is the time, when the sixth vial is running, the warning which he gives is immediately addressed to *us*; and it sounds to me, like a voice, sent this day, from the skies.

It is remarkable, that John, filled with a sense of the magnitude of the events in his eye, and of the dangers coming on the world, breaks off in the midst of his description of events, to proclaim the warning of Heaven; and then resumes his subject. He introduces the Saviour thus speaking to his people; "Behold, I come, as a thief: Blessed is he, that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." Again, having described the judgments under the next vial, he adds, "I heard a voice from heaven, saying, Come out of her, come out of Babylon, my people, that ye partake not of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities."

It hence appears, that in the judgments, to be executed on the papal nations, other nations will have a share, greater or less, according to their moral and religious state. If we partake of the sins of Babylon, we shall receive of her plagues.

Great events we have already seen, and greater are to be expected. Blessed is he, that

watches and prepares to meet them.

When we consider our present connexion and intercourse with the nations of Europe, and the changes which have taken place, and are still likely to take place among them—when we consider the long course of unusual prosperity, which we have enjoyed, and our present moral and political state—and, when we consider the predictions and warnings of Scripture; we have reason to apprehend, that serious and painful trials are coming on us.

Amidst the commotions of the world, our national security will depend, not so much on our numbers, wealth, and local situation, as on our wisdom, virtue, piety, peace, and union. If we adopt the vices and corruptions, we may expect to share in the calamities of those guilty nations, which God is punishing, and will continue to punish, until they are reclaimed or consumed.

The prevalence of infidelity will succeed to the extinction of popery. This intimation of prophecy is confirmed by observation. But its triumphing will be short; and, when this is past, the triumph of the gospel will be glorious.

The safety of our country will depend on the maintenance of the religion of Christ; on the strict observance of the Lord's day; on a just encouragement of, and respect to the plain institutions of the gospel, and the stated ministry of the word; on the increase of the churches and the preservation of peace and order in them; on a general regard to family religion; and on harmony and mutual confidence in civil society. The apostle warns

us, that, as the Jews were broken off and dispersed by their infidelity, so Christian nations stand by faith. If nations, which have enjoyed the gospel, impiously and ungratefully renounce it, they lose all their security, and become obnoxious to severer punishments, than if they had never known it. To them may be applied God's reproof and threatening to Israel; "You only have I known of all the families of the earth; therefore will I punish you for all your iniquities."

A regular administration of, and peaceable submission to our own chosen government, are matters of high importance to our security and happiness. Our general constitution is probably as liberal, as can reasonably be desired, and perhaps as can be safe for a people, so numerous and spread over so extensive a territory; and it is as energetic as is necessary for a well-informed and virtuous people. But, if it should be relaxed from its proper energy, or strained beyond its due tone—if it should be mutilated, twisted, and changed, until it cease to be the same; it will become the sport and bauble of conflicting parties, and general confusion will ensue.

The people, if they be wise, will steadily support, and promptly obey their own government—will favour no unnecessary innovations—will seek redress of supposed grievances in no other than a constitutional way—will entrust the powers of government in the hands of those only, whose reputed wisdom and integrity entitle them to general confidence. While there is wisdom in rulers, virtue in the people, and union and confidence between both,

there will be little danger from foreign powers.

That there should be different sentiments on many public measures is naturally to be expected. But wisdom and virtue will forbid all acrimony of speech and severity of treatment in parties toward each other. Every thing of this kind tends to the corruption of national manners, to the weakness and inefficacy of government, to the obstruction of the channels of information, to insolence and despotism in the dominant party, to discontent and faction in the feebler party, and to loss of liberty in the people. A spirit of free and candid discussion may be useful. But mutual slander, crimination, scurrility, and contest for power endanger the common liberty, and degrade the national dignity. In absolute governments, where the power of the nation is concentrated in a point, parties may be of use to check the progress of despotism; but in republics, where the power is diffused through the body, parties are always dangerous, because they diminish the national strength, and when the parties become nearly equal, the national strength is lost. Party spirit has been the common source of ruin to republican governments.

In public elections preference should always be given to *religious* characters. "He that ruleth over men, must be just, ruling in the fear of God." If the open enemies of religion should ever become administrators of our government, we should lose all security; for such men have no inherent principle to ensure their fidelity, nor on them will an oath have a binding efficacy.

Foreign influence should be spurned and repelled. If this should ever dictate our elections, direct our councils, control our government, corrupt our religious principles, and vitiate our social manners; we shall of course lose our independence. The rapid increase of foreigners, from whatever nation they come, is dangerous to our liberty. Israel was ruined, when he mixed himself with strangers; for they devoured his substance, and he knew it not. Our independence, virtue and religion are safest with the gradual increase of our natural population.

In a time, when the nations of Europe are convulsed by wars and revolutions, too close a connexion with them may expose us to be shaken by their changes, and perhaps to be crushed by their fall.

Amidst the convulsions of a changing world, it becomes us to rejoice in the immutable justice, wisdom and goodness of the Divine government. We lament the miseries, which attend the wars of nations, and the revolutions of kingdoms; but it is a consolation to believe that all these calamitous events are preparing the way for the enlargement of Christ's kingdom, which will diffuse peace and happiness over the earth.

While God's judgments are, as we believe, removing the obstructions, which have long lain in the way of a general reformation; we are pleased to see some other appearances, more directly tending to so desirable a result.

Wonderful is the zeal, which has appeared, and the exertions, which have been made in Britain and some other parts of Europe,

for spreading the gospel among the unenlightened inhabitants of the world. For this purpose societies have been established, Christians of different sects have united, liberal contributions have been made, able missionaries have been sent forth, Bibles have been printed in different languages, and dispersed among those, who never saw such a book before ; and these measures have been attended with a success, which has exceeded expectation. The same missionary spirit, which has been so conspicuous in Europe, has been extensively felt in America.

As the object of the missionary societies is pious and benevolent, as their number is great, and as their rise in different parts was without concert, as they have met with liberal encouragement, and happy success ; we cannot doubt but the hand of God is with them.

Though we cannot conclude, that the great reformation will immediately appear ; yet we feel a confidence, that God is now preparing the way for it. And may his name be glorified ; may his kingdom come ; may his will be done on earth, as it is done in heaven ; and may all flesh see his salvation.

To conclude ; we may say, in the words of a late Scotch writer, "Never were times more eventful, or appearances more interesting, than at the present day. We behold, on the one hand, infidelity with dreadful irruption extending its ravages far and wide ; and, on the other, an amazing accession of zeal and alacrity to the cause of Christianity. Error in all its forms is assiduously and successfully

propagated ; but the progress of evangelical truth is also great. The number of the apparently neutral party daily diminishes ; and they are now becoming the worshippers of the God and Father of our Lord Jesus Christ, or are receding fast through the mists of scepticism into the dreary regions of speculative and practical atheism. It seems as if Christianity and infidelity were mustering each the host of the battle, and preparing for some great day of God. The enemy is come, like a flood, but the Spirit of the Lord hath lifted up a standard against him. Who then is on the Lord's side ? Let him come forth to the help of the Lord, to the help of the Lord against the mighty."

THEOPHILUS.

UNIFORM PIETY EXEMPLIFIED
IN THE CONDUCT OF DANIEL.

RELIGION, when exhibited in the *lives* of men, more readily engages attention, and is more impressive, than when it is barely seen in *precept*. For this reason, among others, the divine Author of the Holy Scriptures hath seen fit to transmit to us a particular account of the conduct of a number of persons, in different ages of the world, and in different situations of life, who acted under its influence. By perusing their lives, we meet with something more than a description of religion ; the thing itself is presented to our view.

Among the eminent saints, whose lives are recorded in the sacred volume, the prophet Daniel holds a conspicuous place. He

was of the seed of David, and was carried a captive to Babylon in the third year of the reign of Jehoiakim, king of Judah. He, who is the Ruler of nations and the Head of the church, had an important work for him to perform in his state of captivity. Wonderful was the providence of God in fitting him for this work, and in introducing him to it. Holding the heart of the king of Babylon in his hand, and improving him as an instrument of accomplishing his eternal purposes, he inclined him to select from the captive youths, a number of the most beautiful appearance and promising talents, to be taught the learning and tongue of the Chaldeans. Among these were Daniel, Hananiah, Mishael and Azariah, of whom Daniel was the chief. For them a daily provision of the king's meat, and of the wine which he drank, was appointed. The reason of their being so delicately trained up probably was, that they, being in the flower of their age, might be allured with the delights of the court, and thereby be brought to forget their father's house and their religion; and, eventually, to be the means of bringing over all God's people to idolatry. But the thoughts of the Most High were not as the thoughts of the king of Babylon. While he was correcting his covenant people for their great wickedness, he took care of the faithful among them, and made them to be pitied of those who carried them captive. He gave Daniel and his friends a double portion of that excellent spirit of religion, which the Holy Ghost begetteth in the hearts of all, who are training up for heaven. This kept

them not only from being defiled with the king's meat, but from being corrupted with the errors of that idolatrous court. To prepare Daniel for what he had to do and suffer in the cause of religion, God brought him into favour with the prince of the eunuchs. This was a direct step to his promotion, while he was found eminently faithful in the service of his God. He was advanced to posts of honour, which he neither sought nor coveted; and, unexpectedly to himself, was enabled to be a kind of nursing father to the people of God in their afflicted state. His precious life was spared, that his prayers might ascend before the throne of the God of Jacob, during the whole of the seventy year's captivity. He maintained his integrity, and at the same time possessed great influence, under the reign of several kings, even in critical revolutionary times.

When Darius, the Median, took the kingdom, he appointed an hundred and twenty princes, who were set over the whole kingdom. Over these were appointed three presidents, of whom Daniel was first, that the princes might give accounts unto them, and that the king should have no damage. These presidents and princes hated Daniel, because he was above them. Their eye was evil, because he was good. To support a charge against him, on account of his administration, they found to be impossible; for there was an excellent spirit in him, and in all his undertakings he was upright and faithful. But they were determined that he should be deposed; to effect which,

they wickedly and maliciously attacked him on the ground of his religion. They contrived to have a decree signed by the king, which would necessarily lead Daniel to part with his *religion* or his *life*. A more wicked and heaven-daring plot was never conceived by man. It verified the words of the inspired penman; *Wrath is cruel, and anger is outrageous; but, who can stand before envy?*

Concealing their object from Darius, these men went to him with the flattering language of courtiers, and addressing themselves to the proud feelings of his heart, as a great monarch, drew him into a snare. "King Darius," said they, "live forever. All the presidents of the kingdom, the governors, and the princes, the counsellors and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any god or man for thirty days, save of thee, O king, he shall be cast into the den of lions." Such flattering language was calculated to make a proud monarch blind to all consequences. They wished to confer, as they pretended, great honour on their king; yea, to set him up above all gods. But the real object was, to destroy an eminently holy man, and the best man in the kingdom. Pleased with their flattery, and ignorant of their wicked plot, Darius signed the decree. Now they were prepared to remind him, if it should be necessary, as they well knew Daniel stood high in his esteem, that it was for his honour and interest, as well as his duty, to see this law

executed; because it was an established custom with the Medes and Persians, not to repeal, but to execute their laws. This was the snare which was laid for Daniel; and on obtaining the king's signature to the decree, they supposed that they had this holy man completely in their hands. Here we see to what lengths the human heart will go in wickedness. A company of vile men, in power, agreed to dethrone God, at least for thirty days, and to make it treason against their king to put up one petition to God, in that time. What contempt of the Most High!

Having obtained the decree, their next business was to watch the motions of Daniel, whom they had devoted to a cruel death. Now we have a view of *his* situation. He must either give up communing with his God, yea, he must *deny* his God, or part with his life. There was no other alternative. Did he hesitate what course to take? Did he go to them and lay open his embarrassing situation? Did he study to conceal from their view the manner in which he was disposed to treat his God? No. He was resolved. He knew that the honour of the true God was publicly attacked, and that matters were now in such a train that the interest of religion, and the cause of his afflicted people, depended greatly on his *firmness*.

Although every thing pertaining to this world was at stake, he did not alter the course of his devotion. When he knew the writing was signed, he went into his house; and his windows being open in his cham-

ber toward Jerusalem, he knelt upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime. The piety and sincerity of Daniel, in this case, were strikingly manifested. He did not fly to his chamber, like a mad man, and throw open his windows, that by praying in the view of his enemies, he might glory in his courage, and bid defiance to their decree. True religion never courts persecution. The windows of his chamber, where he was accustomed to bow the knee before God, were *already open*; and, under existing circumstances, it would have been, in a sense, yielding the point, for him to shut them. It is expressly mentioned that these windows were towards Jerusalem, the city of his God. Looking to the prayer made by Solomon, when the temple was dedicated, we see why particular mention is made, that the windows of Daniel's chamber were open towards Jerusalem. Doubtless all the devout Jews in their captivity, prayed towards the land of their fathers, and the city and house of their God. *There* God had promised to appear, and to accept his people. *There* he had placed his holy name. Daniel believed that God, in his own time, would deliver his people out of their captivity, and bring them back again. In the midst of all his honours, riches and employments, he did not forget these things. Daily, and three times a day, he carried the cause of his people before God. This was not ostentation; because it was no more than what had been

Vol. II. No. 3. R

his usual practice. David did the same, as appears from his own words; "Evening and morning, and at noon, will I pray and cry aloud; and he shall hear my voice."

The pious among the Jews had three seasons of praying to God, in a day. The first was at nine in the morning, which was their third hour; the second was at twelve, which was called their sixth hour; and the third was at three in the afternoon, which was called their ninth hour. The last was the time of the evening sacrifice, the hour that Christ offered up himself a sacrifice for sinners. Daniel, in his high station, ordered his affairs, though numerous, in such a manner, that they should not hinder his solemn devotions. He had his particular seasons for prayer, and so have all, who mean to walk with God. If he had restrained prayer, under these circumstances, he would have declared by his neglect, that he regarded man more than God; he would have sinned against his own conscience, offended the generation of the righteous, and hardened his enemies and the enemies of his God, by giving them occasion to triumph and blaspheme. Being resolved, he feared not to be found praying; his boldness prevented his enemies from breaking open doors to obtain proof against him.

Here, we behold the faithful man. Here, we see true religion exemplified. Such was the practice of one, who had the testimony of a heavenly messenger, that he was greatly beloved of God; of one, who, during the whole seventy years' captivi-

ty, was the chariot of Israel and the horseman thereof, as Elijah was in his day.

Reader! pause, and ask yourself, whether you possess any portion of the excellent spirit of Daniel. Perhaps you profess, as he did, to be the friend of God; and yet stand chargeable with great inconstancy in your secret and family devotions, excusing yourself on account of the multitude of your avocations, and the crowd and hurry of your business. But is it rational to conclude, that in the comparatively small sphere in which you move, your hands are more full than were Daniel's? Upon him the management of an extensive kingdom, of an hundred and twenty provinces principally devolved, and yet he found time and a heart to be frequent and constant in his devotions. He wisely regulated all his affairs, and failed not of drawing near to his God, three times, every day. In what light, then, will you view your real character, if you find it in your heart wholly to dispense with family worship, on account of worldly concerns? Will you not have reason to fear, that you are destitute of that excellent spirit, which appeared in Daniel, and on account of which he was greatly beloved of God? Trying as such a conclusion may be, it is naturally drawn.

But are you ready to say, that you do not *wholly* dispense with the worship of God in your house; that you commonly seek the divine favour, at least once every week? Admitting that you can say this, consistently with truth, still, comparing such a practice with Daniel's *constancy*

in prayer, you cannot but see that God is greatly robbed of his honour. That holy Being, whom Daniel delighted to serve, and who took such particular notice of his *constancy* in prayer, no doubt takes particular notice of all your neglects of the duty. He weigheth the actions of men, and pondereth all their goings.

Supposing your conscience allows you to say, that you never omit the morning and evening sacrifice in your house, only at those times when strangers, who are not religiously disposed, are present. Would this shield you from blame? Would this fully satisfy you, that you possessed a spirit of prayer? Compare such a practice with the conduct of Daniel. He failed not to pray, when he knew he was among the enemies of God, and when he was conscious that they were seeking occasion to deprive him, not only of all his honours, but his *life*. Seriously consider this example, and let the reproof which it may administer be as seed sown on good ground.

H.

EXTRACT OF A LETTER FROM A
PIOUS FRIEND TO CHRISTIAN
PARENTS, ON THE SUDDEN
DEATH OF THEIR LOVELY IN-
FANT.

"I will be a God to thee, and to thy seed."

"Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

Oct. 21, 1801.

My very dear Friends,

HAVE I not reason to offer you my congratulations, that

your amiable and beloved babe has become an angel? His condition is indeed happy. God has conferred upon him the crown of victory before he has been engaged in the perilous warfare; has bestowed upon him the joys of heaven before he had experienced the miseries of life; has shielded him from the influence of temptations before he could feel their power. I well recollect the expressive smiles of the dear boy, as he lay on the breast of his mother, and listened to her tender addresses: he is now in a securer place. He reposes on the bosom of that Saviour who "gathereth the lambs in his arms and carrieth them in his bosom." He is admitted to his heavenly converse, and "followeth him whithersoever he goeth." O! though we are still tossed about on this tempestuous ocean, yet it is joyous to reflect, that one whom we thus loved has safely arrived at the haven of eternal rest. And what an unspeakable honour has God thus conferred upon you, in making you the instruments of bringing into existence a being, who was born for immortal glory? A being, who is now partaking, and ever will partake of those pleasures, which are worthy to be the gift of a God, worthy to be the purchase of the blood of his Son! I recollect how carefully you have inscribed on your register the birth-day of your child. I read those plans, which you formed for the regulation of his future conduct. He has had a more careful and wise director. His heavenly Father, who loved him still more tenderly than you did, and who could not err in the choice of means to promote his

greatest good, had from eternity inscribed on the book of life both the day of his birth and of his death. The plans of God, all-wise and all-merciful, have been accomplished; and if yours have been frustrated, they have been frustrated in love.

I know that such bereavements are painful; that the heart is tortured in relinquishing all its fond hopes, in committing to the dust, a dear child, who, we trusted, would survive to close our eyes, and receive our last breath. But I know also that grace can regulate these feelings of nature. I say, *regulate* them, for their extirpation is not required by Christianity. Our Master, who wept at the tomb of his friend, permits us to weep over the graves of our connexions; and to indulge every sorrow that is consistent with an entire submission to his holy will. Let your graces then, my dear friends, be exercised. Let *faith* draw aside that veil, which conceals from our view the glories of heaven: you will then behold your child praising God without interruption and without sin; receiving in his soul the perpetual communications of divine love, and looking with pity upon the unsatisfactory enjoyments of earth. Oh! what cruelty would it be to wish for a moment, that he should again be struggling with the miseries, the temptations, and the sins of earth. Let *hope* anticipate the day when you also shall be released from this prison of clay, and admitted to the kingdom of your God. Oh! what delight will you then feel in again pressing your child to your bosom, with a certain

knowledge that he shall never more be separated from you. Then you may triumphantly sing, "This my son was dead and is alive again: he was lost and is found."—I doubt not that all these consolations have been fully experienced by you, and have enabled you, like the father of the faithful, to offer up to God a beloved son with submission and Christian patience."

K.

SERIOUS THOUGHTS EXCITED
BY THE LATE ECLIPSE.

(Concluded, from page 86.)

4. THE darkness in which we have recently seen the sun involved, should remind us of the great day of final judgment. For at the ushering in of that awful scene, *the sun will be turned into darkness, and the moon into blood.* It is confessedly a solemn and tremendous, though sublime spectacle, to see the glorious orb of day suddenly, though but for a moment, wrapped in obscurity; and this, almost amid the splendour of its meridian career. What then will it be, to see its last ray extinguished? What will it be, to see this splendid luminary blotted out from the face of heaven forever? What will it be, to see the *heavens themselves passing away with a great noise, the elements melting with fervent heat*, and the earth, with all it contains, partaking in the general conflagration and ruin? Yet even these scenes will scarcely be tremendous, compared with the alarm of the last trumpet, and the all-awakening call;

Arise, ye dead, and come to judgment. O my brethren! With these ears we shall hear these momentous sounds. With these eyes we shall see nature in convulsion, the universe in flames, the Judge descending, with ten thousand times ten thousand angels, the throne erected, and all the countless millions of the human race, from Adam to his last born son, assembled before it. *Behold, he cometh with clouds, and every eye shall see him, and they also that pierced him; and all kindreds of the earth shall wait because of him.* Yes; we must all appear before the judgment seat of Christ; and for purposes of the highest conceivable moment. In that vast assembly, there will be no infidels, no sceptics, no triflers, not a wandering eye, nor an unpenetrated heart. All will come before their Judge, either to be welcomed to the everlasting joys of heaven, as his friends, or to be banished, as his enemies, to regions of endless woe and despair. Now, my hearers, can there be a wise man among us, who, knowing that he has an immortal soul to save, will not endeavour to realize the scene, to bring it home, to enter into his own heart, and anticipate, as it were, the solemn business of the judgment day? The inquiry upon which our final state will turn, is simple; and, if we are faithful, not difficult of resolution. *How stand our hearts affected to the Judge?* Have we gratefully embraced him as the Saviour? Have we, as condemned, self-despairing sinners, fled to his blood and merits, as our only hope? Have we been sitting at his feet for instruction? Have we welcomed his sceptre and his

laws? Have we, with cordial affection, embraced his interest as our interest, his friends as our friends, and his service as the grand business of our lives? In a word, are we habitually preparing to meet him? Do we *love his appearing*, and, in some bright and happy moments, long for it? Do we count neither the delights of time, nor life itself dear to us, so that we may finish our course with joy, and meet our beloved Redeemer in peace? These, these are the questions on which hangs our whole eternity. Upon the result of these it will depend, whether in the great day of decision, we shall lift up our heads with joy, or be overwhelmed with speechless confusion and agony. How then can we be sufficiently faithful and in earnest, in pressing them home now, to our consciences, and our hearts?

5. Let the late memorable eclipse of the natural sun, lead us to reflect on the wretchedness of those, who will be finally rejected by the Judge, and thus suffer an *eternal eclipse* of that *Sun of Righteousness*, whose beams alone convey true life and happiness to the immortal soul. During the late darkness, though short, what an unwelcome change did we realize! What a face of gloom and horror was upon every object around us! What a solemn pause in the customary employments and joys of life! How did nature herself seem to languish and mourn! Had the sun never more emerged from its obscurity, how certainly should we have bidden adieu to the principal comforts and delights of this world! Nature would

have been one universal blank—one barren waste; and life would have lost its power to charm. Similar to this, but indescribably more wretched, is the condition of that man, who dies in his sins, and destitute of the favour of God. The moment his soul quits the body, the last beam of comfort, the last ray of hope, vanishes forever. Alas! he has *lost his God!* irrecoverably, eternally lost him; and with whatever indifference he may have treated this idea before, he will then find, to his everlasting sorrow, that it is a *loss indeed*; a loss for which thousands of worlds could make him no compensation. Farewel God, the eternal sunshine of the soul. He will then find that his immortality is a curse; that protracted existence is but protracted misery. Ah! who can bless him whom God refuses to bless? What ray of joy can find its way to that soul, which Jehovah has abandoned? It has been conjectured by some, that there are *comets*, which have wandered so far from the sun, as to get quite beyond the sphere of its enlightening and attractive influence. To these irregular and devious bodies, the apostle Jude may perhaps have allusion, when he describes certain sinners under the appellation of *wandering stars*. And what is their doom? To such, says he, *is reserved the blackness of darkness forever*. These expressions are superior to all comment. THE BLACKNESS OF DARKNESS FOREVER! Nothing would so strikingly portray the unutterable anguish, the unallayed despair, the never ceasing woe, of that man who lives and dies

without the grace of heaven. O that this faithful and salutary warning, while it vibrates in the ears, might effectually reach the heart, of every sinner in this assembly! O that all such might be persuaded, while yet there is hope, to flee from that wrath, and that ruin which they cannot bear!

Finally. Amid all the solemn appearances in nature, and all the gloomy aspects of providence, how serene, how courageous, how happy, may the Christian be. No doubt, some of the children of God have, in contemplating the late phenomenon, been thrown into a degree of distress and consternation. This may have been owing to a particular natural temperature of mind or body, to want of information, to surprise, or to sinful distrust and fear. Such, however, may still be congratulated, that they will soon find themselves in that blest region, where an unclouded, uneclipsed sun shall shine, and all darkness, doubt and distress shall flee away forever. Other pious persons have, I doubt not, contemplated the late spectacle with a tranquil and sublime pleasure; realizing in it an unusual and striking display of the power and majesty of the God whom they love; the Almighty Friend in whom they trust. This courage

becomes them. It has a foundation. Let them cherish it more and more. Let the *wicked* fear where no fear is; or rather, let them tremble with just and awful apprehensions of impending wrath and destruction. But *let the children of Zion be joyful in their King.* He rules the world. He controls the elements. *He commands the sun, and it rises not; and he seals up the stars. He turns the shadow of death into the morning, and makes the day dark with night.* And he will render all the operations and changes, all the gloomy and portentous appearances of the natural and moral worlds subservient to his own glory, and to the felicity of his chosen. Should convulsions shake the world; should *the earth be removed, and the mountains be carried into the midst of the sea,* still God will be their REFUGE, and their very present help. Should nature faint and die; should these visible heavens expire in flames, still may they, *according to divine promise, look for new heavens, and a new earth, wherein dwelleth righteousness.* O then, Christians, comfort yourselves, and comfort one another with these words. *Beloved, seeing ye look for such things, be diligent that ye may be found of Him, your adored Redeemer and Judge, in peace, without spot, and blameless.* AMEN.

Selections.

EXTRACTS FROM BISHOP CLAGGETT'S PASTORAL LETTER.

The whole of this letter seems well adapted to the design of its venerable

author. It contains serious and seasonable truths, clothed in an easy and perspicuous style, and discovers a pious becoming zeal in the cause of evangelical truth. The following extracts

may be read with profit by all denominations of Christians.

"To the ministers, vestries, and congregations of the Protestant Episcopal church in the state of Maryland.

"Dear Brethren,

"The convention of this year having requested me to address to you a pastoral letter, I should have endeavoured to comply with their request without delay, had the state of my health permitted. But since the last convention, Providence has thought fit to render my returns of sickness more frequent and severe than usual. Yet while the Almighty is pleased to continue to me the enjoyment of reason, I would employ it, as far as I can, in the service of our common Lord; and the nearer I approach the completion of the hopes, which Christianity gives, the more ardent ought to be my desire of promoting the temporal and eternal welfare of those whom I leave behind.

"To you then, my brethren of the clergy, I must first express the earnest wish of my heart, that, as I have been instrumental in clothing many of you with the sacred character of labourers in the vineyard of Christ, I may, while I live, have the unspeakable joy of witnessing the fruit of the united labours of us all, in the increase of rational and vital religion; and that in that kingdom where all painful obedience shall be at an end, we may be able to join our mutual congratulations and praises to the Giver of all good, with those souls whom the Redeemer shall have snatched from

the evils of the world, and whom we shall have had the happiness to lead, through dangers and temptations, to the possession of the promised reward.

"First of all then, my dear brethren, let me remind you of the solemn vows, which you made at your ordination, in the presence of God, of angels, and of men, to preach the gospel of Jesus. If your fervent desire is to increase the kingdom of righteousness, of peace and joy; to win souls to Christ; thereby diminishing the evils of our fallen state, and multiplying its joys,—if, with the eye of faith fixed on him, who trod the same path before you, whose gracious Spirit is with you, whose heavenly words have been left on record for your instruction and comfort, you long to receive that best and most significant of all applauses, "Well done, good and faithful servants,"—if, like the apostles, and many of your fellow-labourers in every age of the church, your full determination is to testify the gospel of the grace of God; to finish your course with joy, having many seals of your ministry in the day of the Lord; the difficulties and discouragements, which occur in your Christian vocation; the reproach, which, by the thoughtless and profane, is sometimes cast upon the ministers of religion; the privation of many pleasures, as they are unwisely called, which to the votaries of the world seem the only desirable blessings—all these will be accounted by you as nothing, while you eagerly press onward, for the prize of inestimable value. I cannot, therefore, too earnestly beseech you to *lay the*

foundation deep and strong in your own hearts. But I will suppose this foundation already laid; that your hearts, renewed by divine grace, glow with love to God and charity to man; that you are rooted and grounded in a lively faith; and that your whole souls and hearts are given to your profession. Then your labours in the service of Christ are, and will be, blessed. Easily will you obtain the victory over a world lying in wickedness; and nothing can deprive you of the present rewards of piety and virtue—peace of mind; the joy of doing, and being good; the strong persuasion that you are working together with God; that you are protected by an omnipotent arm; assisted and directed by unerring wisdom; and that the fidelity of God is pledged to make all things work for your present and everlasting good. The fate of the unfaithful and insincere in the work of the ministry, it is necessary frequently to recal to your thoughts; that, by the terrors, as well as the goodness of the all-seeing Judge, you may persuade yourselves and others to strive against languor and remissness, and to be in all respects worthy of your exalted privileges and hopes.

“In the good old paths, in which the first reformers walked; in which your forefathers found peace; in which I am fully convinced the blessed apostles themselves and their successors walked, until a great corruption overspread the Christian world, and its rulers were inflamed by love of riches, and the ambitious projects of domination even in temporal concerns—in this good

way, continue yourselves, and exhort others to continue.

“We cannot too often recur to first principles, if we would preserve purity in faith and practice. In this age, especially, when many, alas! even of professing Christians, have erred from the faith; when many books are thrown upon the world, and eagerly read by the thoughtless, in which the original depravity of man is carefully concealed, and an apology made for the greatest crimes, under the names of sensibility and refinement,—when, in the form of novels, of natural philosophy, or travels, many attempts are made to lead the incautious into the snares of vice and irreligion, it becomes you, my reverend brethren, to warn the rising generation especially, of these insidious foes. To your office a high responsibility is annexed. That you may counteract the devices of the evil one, be firm, be intrepid, put on the whole armour of God. Often place before your hearers the leading truths of Christianity, the corruption of our nature by our fall from innocence, the necessity and influence of the mediation of Jesus Christ, of preventing and assisting grace, of man's free will in rejecting or in complying with the gracious covenant, into which we were admitted by baptism: In short, the essential truths of the everlasting gospel, which, as they are necessary to all, may by all be understood, so far as to become the articles of their faith. The union of morality and devotion, of faith and good works, is an object so momentous, and so evident, that it needs only be men-

tioned ; indeed, as the oracles of truth are, in this age of free inquiry, open to all, sincerity and warmth in recommending practical truths are rather required in teachers of Christianity, than abstruse and elaborate disquisitions.

“ While, therefore, I exhort you to remain faithful to your ordination vows, and not only to cultivate a regard to the articles of our church, but in your sermons to recommend a diligent perusal and acceptance of them, by the people committed to your charge, let it be your main concern to nourish them with the bread of life, to make them wise unto salvation. Remembering that you speak, and they hear, for eternity, you will endeavour to suit your discourses to particular ages and conditions, without giving offence, by any marked designation of individuals.

“ Gentlemen of the vestries ; in order to give due effect to the labours of clergymen, and in a great measure to make the person who is your rector a respectable character, very much depends upon your exertions. Your aid is necessary in many respects. You are more in the world than your minister is or ought to be. When persons notoriously immoral are found among our members, you will see, by our canons, that it is your duty to inform the incumbent ; that such persons may be warned of their sinful, destructive courses, and that, if possible, they may be brought to such a serious way of thinking, as may be attended with lasting good ; or that, if incorrigibly

Vol. II. No. 3. S

wicked, they may be excluded from communion with the church. And while you consider yourselves as guardians of the church, watching over its temporal concerns, and the regularity of its lay members, allow me to call your attention to those canons which respect the conduct of your ministers. It has often happened, either through ignorance of the mode of trying clergymen who are guilty of any immorality, or breach of our rules, or from delicacy and compassion for one justly liable to censure, or through a wilful and perverse contempt of ecclesiastical government, that offending clergymen have been retained in their parishes by their vestries. The hurtful effects of this ill-judged conduct are evident. It affords to men careless of religious duty, a just cause of withholding pecuniary aid from clergymen thus situated. It brings our discipline into disrepute, and may drive some from a church, in which such irregularities seem to be countenanced.

“ It must occur to you, that in an age when innovations are so common, there is danger lest a daring and restless spirit, impatient of control, may seek to break through the decent forms appointed for the orderly and devout celebration of public worship ; and schisms be introduced, by which the unity and peace of the church may be violated, and the consciences of the honest and sincere be ensnared.

“ That in many parts of my diocese a great revival of serious and devout impressions has taken place, is to me cause of joy and thankfulness to him, who holds in

his power the hearts of all men, and who has promised to be with his church to the end of the world. May he enable and direct us to have a zeal, tempered with prudence and knowledge, and conducted by his love and fear.

“Ministers and people should be mutually helpful in labours of love. The relation which subsists between them is a very sacred one. It only begins now; it is indissoluble, and forms a link in that chain which binds the church on earth to the church in heaven; which shall be gloriously unfolded at last, when the faithful servant of Christ shall present that portion of his fellow-travellers, now entrusted to his care, to the great Bishop and Shepherd of souls. Every consideration, natural, moral, and religious, suggests the duty of decently supporting those who labour among you in holy things, that they may give themselves to this work. As they cannot now, without good reasons, such as the Convention may approve, leave their flocks, so, if you give them a competent support, during good behaviour, it is firmly believed that you will experience the happiest result.

“Lastly, let all of us, whether of the clergy, vestry, or of the people at large, remember that we form a part of that great family, of which Jesus Christ is the head; that we have been admitted into this family by baptism; and that the vows of God are upon all of us. Be persuaded, my dear friends of the laity, to do all in your power to aid the endeavours of your ministers and vestries in this good work; adhere to your church, built upon

the foundations of the Prophets and Apostles, Jesus Christ himself being the chief corner-stone. Bless God that the light of the Gospel yet shines among us. Prize it as the greatest mercy; dread its removal as the worst of evils; and think, if we all improve our talents as Christians should do, how joyful and happy our meeting will be, when the Lord of heaven and earth shall have gathered, from this world's pollutions, all the souls found worthy of eternal life! Amen.

“Your affectionate Diocesan,
THOS. J. CLAGGETT,
Bishop of the Protestant Episcopal Church, Maryland.
Croom, 29th July, 1805.”

FRAGMENTS.

.....
REMARKABLE SAYINGS OF MR.
PHILIP HENRY.

THE devil cozens us of all our time, by cozening us of our present time.

That is always best for us, which is best for our souls.

If the end of one mercy were not the beginning of another, we should be undone. New mercies call for new returns of praise; and these will fetch in new mercies.

When the mind and the condition meet, there is contentment. Haman was discontented at the court, Ahab on the throne, Adam in paradise, and the angels that fell were discontented in heaven itself.

Four things he was most anxious should not be against him, the word of God, his own conscience, the prayers of the poor,

and the account of godly ministers.

He that hath a blind conscience, which sees nothing, a dead conscience, which feels nothing, and a dumb conscience, which says nothing, is as miserable, as man can be out of hell.

Life of Mr. Henry.

man returned to his companion, he found him really lifeless! Immediately he began to exclaim aloud, oh, Sir, he is dead! oh Sir, he is dead! On this the archbishop returned; and discovering the fraud, said, it is a dangerous thing to trifle with the judgment of God.

Scot's Miss. Mag.

ANECDOTES.

ARCHBISHOP LEIGHTON.

ONE day, in which there happened a tremendous storm of lightning and thunder, as Archbishop Leighton was going from Glasgow to Dumblaine, he was descried, when at a considerable distance, by two men of bad character. They had not courage to rob him; but wishing to fall on some method of extorting money from him, one of them presently said, I will lie down by the wayside as if I were dead; and you shall inform the archbishop that I was killed by the lightning, and beg money of him to bury me. When the archbishop arrived at the spot, the wicked wretch told him this fabricated story, who, having sympathized with the survivor, gave him money, and proceeded on his journey. But when the

QUEEN ELIZABETH.

WHEN the enemies of England, stung with disappointment at the defeat of the Spanish Armada, in the year 1588, and wishing to detract from the honour of the brave defenders of their country, loudly exclaimed that the English had little reason to boast, for that, if the elements had not fought for them, they would certainly have been conquered, the enlarged and ready mind of Elizabeth instantly improved the hint. She commanded a medal to be struck, representing the Armada scattered and sinking in the back ground; and, in the front, the British fleet riding triumphant, with this motto around the medal; "*Thou didst blow with thy wind, and the sea covered them.*" A striking instance this, among thousands, that "salvation is of the Lord."

Review of New Publications.

A Discourse before the Society for propagating the Gospel among the Indians and others in North America, delivered Nov. 7, 1805. By JOSEPH ECKLEY, D.D. minister of the Old South

Church, in Boston. E. Lincoln, Boston. 1806.

DISCOURSES, on occasions similar to this, have, of late years, become very frequent. Missionary Societies have been greatly

multiplied both in Europe and America. To communicate the knowledge of Christ to those who sit in darkness ; to establish the kingdom of light in the region of the shadow of death is an object exceedingly interesting to all the friends of human happiness. They who have an unwavering belief of the promises which God has made in favour of the church, and duly consider the means, which must be employed to accomplish those promises, have the most animating motives to abound in the work of the Lord. A very encouraging motive results likewise from the success which has attended the pious efforts of God's people. What benevolent mind can survey that success, and anticipate the time when the earth shall be filled with the knowledge of the glory of the Lord, without humble triumph in the power and glory of redeeming love. With what peculiar propriety may every believer, at this day, adopt the holy resolution of Isaiah ; *For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.*

Happy is the preacher, who, on a missionary occasion, shows a mind raised and ennobled by the great object of redemption, and speaks from the fulness of a heart, which is united to the Saviour's kingdom, and earnestly desires its enlargement and prosperity.

The subject of Dr. Eckley's discourse is interesting in itself, and suited to the occasion. From Col. i. 20, he takes occa-

sion to consider *the nature and effects of reconciliation through the Gospel.* Under the first head he remarks,

"That making peace or reconciliation involves the concession of a pre-existent state of disorder and offence. The disorder or offence is *sin*, introduced into the world by our first parents in the garden of Paradise, and pervading the hearts of their numerous descendants from that melancholy season to the present day. It has shut the gates of Eden, nipped her fair fruits, blighted her aromatic flowers ; and instead of angels with smiles of love, and accents of celestial joy, has placed *cherubims*, and a *flaming sword*, turning every way, to keep the way of the tree of life. I cannot adequately describe it. It consists in contrariety to the nature, opposition to the will, and disaffection to the government of a perfect God. It has produced a kind of war between heaven and earth."

The author has good reason to consider the following observation of importance ; viz ;

"That the same ideas must necessarily be entertained in the mind of God concerning the evil of sin, when he *pardons it*, as when it *exists in the first instance*. No alteration in this respect, is ever possible with the Divine Being. On any other supposition, our views of the nature of pardon must be entirely obscure. To the contemplation of the sanctity comprised in *forgiving love*, must be attributed the reciprocal enjoyment between the reconciled sinner, and his Maker : For, as repentance cannot fail to involve the disapprobation of sin, the effect will be realized not in the mere desire of emancipation from the condemning power of a perfect law, which even the impenitent might experience ; but....in the admiration of the character of the Legislator, the love of divine holiness, and the cordial acknowledgment that salvation is of pure grace through Jesus Christ."

Under the second head we notice the following correct views

of the necessity and the nature of Christ's mediation.

"To one who has been a friend, or virtuous being, it may in general be safe and expedient to do a kindness. But when it is done to an *enemy*, as a sinner may be viewed in relation to his God, it must be done *circumspectly*. In the former case, the process may be plain and easy. In the latter, preliminary considerations may be needful. The rights of the divine government may require to be guarded, the laws honoured, religion exalted, and the obligation to the practice of holiness, with the inexcusableness of sin, exhibited by additional light. *Pardoning mercy*, as delineated in the gospel, is an exemplification of the character of a *righteous* God. It is dignified, as it is benignant, grand whilst it is mild; embracing justice to created beings in general, as well as commiseration to offenders."

While we think the sentiment here expressed honorary to God and full of moral beauty; we are quite unable to discover its pertinence in this place, where the writer is professedly pointing out the *effects of gospel reconciliation*. A correct arrangement, we apprehend, would have considered the measures here mentioned, as *prerequisite* to reconciliation and peace. We cannot help remarking that the second particular, as well as this, has, at best, a very obscure connexion with the idea of *effects*. We however notice with satisfaction, the passage, in which the writer impressively illustrates the happiness, which natural and moral evil will, on the principle of *contrast*, occasion to the redeemed. It is a noble thought, solving a thousand doubts.

The friends of evangelical truth will be pleased to find such sentiments as these; *that the plan of man's redemption is tran-*

scendently glorious among the works of God; that it is the principal work in the moral system; that the good resulting from the death of Christ was so great, as to absorb the idea of the evil, affording to the mind of the Father the enjoyment of infinite felicity on the whole; that there is abundant evidence of a peculiar predilection for the saints in the divine counsels, according to John xvii.; that some plan of divine government, in its nature completely glorious, wise, and good, must in reality exist; that whatever this may be, it must necessarily look beyond time into eternity, embrace all events, include all beings, and comprehend all worlds; that while the greatest display will ultimately be made of the perfections of its author, the object, on the whole, is the highest possible good of the vast system; that even the perpetual punishment of fallen angels and impenitent men is to be viewed as a partial evil, admitted for the sake of the general good; that there is not a single event, at any time, among any beings, or in any world, incapable of subjection to the design of infinite benevolence; and so that saints and angels will have reason through eternity to unite in the anthem, "Halleluia, for the Lord God omnipotent reigneth."

These sentiments not only lay the foundation for pious acquiescence and joy in Jehovah's administration, but directly excite to the most cheerful and zealous co-operation with him.

The answer to an objection against endless punishment, in the note, p. 18, 19, deserves attention.

The application of the subject

to the occasion is agreeable. This discourse, though far from being perfect in the arrangement of its parts, must, on the whole, be considered an excellent missionary sermon.

A Sermon, preached before the Convention of the [Congregational] Clergy of Massachusetts, in Boston, May 29, 1806. By JOSEPH LYMAN, D. D. Pastor of the Church in Hatfield. Boston. Carlisle.

THE theme of this discourse is selected from 1 Cor. xi. 1. and Acts x. 38. *Be ye followers of me, even as I also am of Christ,—who went about doing good.* Its “leading design,” says the preacher, “is to persuade myself and those who hear me, to a careful imitation of our Lord Jesus Christ, in the active and unwearied benevolence of his life.” A design equally important in itself, and appropriate to the occasion.

“The glories of our Immanuel’s benevolence” are illustrated by a view of the “humiliation, self-denial, and suffering” to which he submitted, “for the benefit and salvation of men;” of “his assiduous labours in teaching them those doctrines and duties, which would render them acceptable to God;” and of “the numberless kind offices, which he performed, for the relief and happiness of their souls and bodies.” This bright and animating example is then, in a forcible and affectionate manner, recommended to the imitation of the ministers of the gospel.

An idea of the author’s style,

and of his sentiments relative to a correct and profitable method of preaching, may be collected from the following paragraphs.

“Would we follow the copy set us by our Divine Teacher, we must declare to our hearers the whole counsel of God, without suppressing any part, through fear of giving offence, or of bringing ourselves into personal trouble, from the resentment of others. Our Lord never pleased his hearers with this honied doctrine, that there is in man by nature a seed of virtue, which needs only to be cultivated in order to elicit the fruits of holiness, and render us pleasing to God. He taught, that the soul of man lies in ruins, under the power of spiritual death, wholly indisposed to every thing, which the law and gospel of God require; that in order to perform the duties and obtain the privileges of his kingdom, we must be born again, not by a change wrought by lucid argumentation, and moral suasion, but by a change produced by the supernatural agency of the Spirit of God, subduing our natural inclinations, and giving an entirely new and different taste from that which we brought with us into the world.

“On this ground of the total depravity of the human heart, we must, as he has taught us, lay the foundation of his mysterious scheme of gospel grace. From this doctrine we must deduce the necessity of a DIVINE SAVIOUR, one who by his obedience can glorify the law, and by his death answer its infinite demands and make expiation for sin. Upon this ground of man’s infinite guilt, and utter helplessness, rests the necessity of a Mediator, who by uniting in his mysterious person the natures of God and man, could work out a righteousness equal to the claims of law and justice upon the original transgressor. As did our Master, so must we his ministers lay the ax at the root of human pride and vanity, and level all pretensions to original and inherent righteousness, and bring guilty man a bankrupt and criminal to the footstool of free, absolute and sovereign grace, to seek redemption by the blood of the Son of God.

"All our preaching, which loses sight of these doctrines of human depravity, and of an atonement made for sin by the death of a Divine Saviour, and of a spiritual union to him through that faith, which is of the operation of his Spirit; all our preaching, which eludes these points of gospel doctrine, tends only to dishonour God, to reproach our Saviour, and to carry the souls of sinners down the current of delusion and false security, to the gulph of perdition. Let us then follow Christ by urging and re-urging these humbling doctrines, as we hope to do good to the souls of men."

It has been frequently objected to sermons constructed on the plan above recommended, that they are deficient in *practical* instruction, and almost wink out of sight the moral and social virtues. However just this remark may be, in some instances, no such censure can be justly applied to the present discourse. Dr. L. is not a more ardent advocate for the distinguishing *doctrines* of the gospel, than for its mild and beneficent virtues. The religion, which he inculcates, while it humbles the soul to the footstool of mercy, causes the heart to melt with compassion, and overflow with benevolence. In his representation, Christianity appears not a detached fragment, but a *beautiful whole*. The following remarks, on some parts of the character of Christ, are just and striking.

"We find our Divine Teacher at marriages and feasts; not, indeed, engaged in the idle and dissipated mirth of the guests, not participating in their noisy festivity, but teaching them benevolence to the poor and destitute. It was his object, while their hearts were open, to instil into them the feelings of humanity and compassion to sufferers; to dispose the rich, as the stewards of God's bounty, to relieve the distresses of the indigent; to diffuse through their souls the sensations of love, of liberality and kind-

ness to the whole family of Adam; to teach the affluent, that the use of riches is to make men happy by diffusive charities, not to pamper the animal appetites of their possessors, not to emblazon their names, as men of taste and splendour. This Master in Israel would counsel the master of the feast not to make his halls and his tables theatres for the display of magnificence, for prescribing rules of precedence among dying worms, but to make them a school of humility, where are taught those honourable regards which men owe to others, by going and taking the lowest place, and in honour preferring others before themselves; that the glory of an entertainment is to furnish supplies for the poor and the maimed, the halt and the blind, that the cravings of hunger may be satisfied, the tears of grief dried up, the sinking heart of indigence and woe raised to self enjoyment and gladness, and that widows and orphans may partake in the bounties, and sing the praises of the common Father of men."

On the whole, we doubt not that the serious and candid reader will find in this sermon, a repast. It is evidently the offspring of a masculine understanding, and a feeling heart. It contains precious and weighty truths, clothed in natural, energetic expressions. It exhibits its author in a light highly honourable to a Christian minister. He is much impressed himself, anxious to impress others, and too much absorbed in the greatness of his subject, to be ambitious of the lighter ornaments of style. Z.

A treatise on the diseases of children, and management of infants from the birth. By MICHAEL UNDERWOOD, M.D. Licentiate in midwifery of the royal college of physicians in London; physician to her highness the Princess of Wales; and senior physician to the British lying-in hospital. Three volumes in one.

Second American, from the sixth London edition. Boston. David West. 1806.

Dr. Underwood is among the few medical writers, who can be read understandingly, and profitably, by all classes in the community. Medical books have generally been as unintelligible to all who have not been bred to the profession, as the writings of Celsus, Galen, and Hippocrates. Persons unacquainted with the Greek and Latin languages, are necessarily precluded from acquiring any information from the writings of the faculty. By retaining so many Latin and Greek terms, in the names, descriptions, and remedies of diseases, the healing art is rendered as obscure as a system of judicial astrology. Hence, it is come to pass, that the community are wholly unacquainted with the names of diseases, and with the nature of the most useful and simple remedies. Though medical books are exceedingly numerous, the public remain almost wholly uninformed. Had divines retained Latin and Greek epithets, or should they, at once, adopt the unintelligible jargon of Don Scotus, and Thomas Aquinas, who could find the way to heaven? And why people in general should be denied an acquaintance with the means of preserving and restoring health, no good reason can be assigned. Parents, in particular, to whom the life and health of their children are committed, ought to be furnished with such a stock of medical information, as will enable them to take care of this precious deposit, without calling in professional aid on every occurrence. Doctor Underwood has written

with a professed design to furnish parents with this necessary information. He has, therefore, accommodated his language to the apprehension of unlearned readers.

Were the theory of physic divested of its learned rubbish, it would be less arduous to the student, and by becoming plain, would become more useful. The writer of this review has enjoyed the advantages of a medical education, and makes these remarks from no invidious feelings. He only wishes a more general diffusion of necessary information among his fellow-citizens. The book under consideration is particularly adapted to effect this desirable object. The judicious parent, and regular practitioner will feel themselves instructed in their treatment of a numerous, a helpless, but important part of the human race. Infancy is a period of peculiar importance in human life. The foundation is then laid, in the strength and vigour of the constitution, for the health and happiness of the future man. By improper treatment, the seeds of numerous diseases are sown, which bring forth a noxious harvest through life. A very large proportion of the human family die in infancy. From the imbecility of infants, and the numerous diseases to which they are incident, they claim peculiar care and attention.

This work is designed for the nursery, and how well it is adapted to that purpose, its numerous editions in London, in a short time, may evince. The style is neat and unadorned. The Doctor commences his work in the following manner, which will give a specimen of his style and

exhibit his intention in the work.

"The attention which the author has long bestowed on the disorders of children, he would presume to hope, may have enabled him to furnish an intelligent and correct account of them. If the very favourable reception of his former labours, *by readers not educated to the profession*, has conspired to raise so flattering a conjecture, it has, at the same time, induced him to spare no pains in *adapting one exclusively to their use, and particularly to mothers of families*. The writer has, indeed, long lamented the very improper method in which the disorders of infants have been treated by those, who design them the greatest kindness, but whose mistaken opinions too often counteract their benevolent intentions. The laudable affection of the fondest mother frequently becomes a source of manifold injury to her tender offspring. And this has not only been the case among the lower class of people, or in situations where medical assistance is procured with difficulty, but even in the metropolis itself, and in the higher ranks of the community; where many prejudices repugnant to the ease and health of children have long prevailed. Interesting, indeed, and important to society as is the subject of children's diseases, it has been generally regretted by the best writers, that this branch of medicine has remained too much uncultivated; and, indeed, until of late years, little more has been done, than getting rid of the wild prejudices and anile prescriptions of the old writers, which have too often served only to obscure the true nature of children's disorders. How fatal such a neglect must be, is sufficiently obvious, since the destruction of infants is eventually the destruction of adults, of population, wealth, and every thing that can prove useful to society, or add to the strength and grandeur of a kingdom. It may moreover be observed, that where mismanagement at this period does not actually destroy life, it often very essen-

tially impairs the health; the foundation of a future good or bad constitution being frequently laid in a state of infancy. Whereas, if its complaints are prudently managed, the tenderest children, after being, for a time, reduced by various debilitating complaints, turn out exceedingly healthy; the resources of infancy, as I shall have frequent occasion to notice, being as astonishing, as they are happily adapted to the great variety of accidents to which it is liable."

After obviating a few objections, the Doctor proceeds to take up the little helpless stranger, as soon as he enters on this state of disease and death. He assiduously attends him through the precarious period of infancy, describing his numerous complaints, and suggesting to the anxious mother, the proper remedies. Having, in the two first volumes, treated infantile disorders; he commences his third, with a critical, but plain inquiry into the properties of human milk. He remarks,

"Whatever splendour the actual treatment of diseases may reflect on the science of medicine, it by no means comprehends the whole of its province. For prevention being in every case preferable to remedies, the medical art would be more imperfect than other sciences, were it only devoted to the latter. In a view to this, an *introduction* is given on the nature and properties of human milk, as more especially connected with the subject of this volume; which it is hoped, will exhibit a plan as rational in design, as the author is led to believe it has been successful in its application."

The whole work is cordially recommended to judicious mothers, for whom it was principally designed.

Religious Intelligence.

INDIA.

Extracts of Letters from Mr. Carey to a Friend in Edinburgh.

Sept. 27, 1804.

THE means afforded of spreading gospel light, by dispersing the word of God and pamphlets, have been great, and the exertions of our friends very generous; and though the light struck up be but as a spark, it has glanced upon very many. Yet, from a calculation made a few days ago, it appears that it will require the expenditure of a sum not less than 250,000*l.* sterling, to furnish every *twelfth* person in Bengal with a New Testament, at the cheapest rate that we can print them: What then must we say of the whole of Hindoostan and the surrounding countries? The prospect on one side almost sinks our hopes; but the promise and faithfulness of God encourages us to go on. "The earth must be filled with the knowledge of the Lord." This knowledge must be conveyed by the word of his grace, published and preached. Compared with the greatness of the work, the means are but small; and, perhaps, *three-fourths* of those means which God has committed to his church are withheld, by the influence of custom, preconceived opinions of church government, timidity, conformity to the world, luxury, covetousness, or other evils; perhaps few feel, as they ought, the sin of not devoting ALL their talents, influence, and substance to the Lord.

8th Feb. 1805.

The second edition of the New Testament is getting forward. We skipped over Luke, Acts, and Romans, intending to print 10,000 copies of these three books to give away, where a whole New Testament might be improper. We are now in the first epistle to the Thessalonians; and of the 10,000, Luke is nearly finished. The ten first chapters of Matthew are printed in Mahratta, at Dr. Hunter's press; Matthew, and part of Mark, in Hindostanee; and the third volume of the Old Testament, Job and the second edition of the Psalms to Psalm 136, are printed. The New

Testament is nearly all translated into Mahratta and Oareea; and a gentleman is translating the New Testament into Malay.

Extract of a Letter from Mrs. Marshman, Wife of one of the Missionaries.

"As it is the desire of our brethren to spread the gospel as widely as possible, they mean, as often as any brother can be spared from home, to place him out, after he has learned the language, at the distance of 50 or 100 miles; putting him at the same time into a little way of business, whereby he may employ a number of the natives, and at the same time make known to them something of the blessed way of life. Thus brother Chamberlain is stationed at Cutwa, about 100 miles up the river. We bought him a piece of ground, built him a bungalow, and put him into the cloth way. He employs a number of weavers, gives them a little money in hand; they find every thing, and make the cloth at their own houses; when done they bring it home, and receive the rest of the money; with which we supply him from Serampore.

"My first business in the morning is to see that the children (forty or forty-five in number) are bathed and dressed fit for the day. At seven, the writing-school commences; at eight, worship and breakfast; at nine, school begins again, and continues till the bell rings for dinner, at half past one; at three, school again, which ends at half past five; and by the time every thing is put in order, tea is ready; and after tea, worship immediately. By the time all is over, and the children are in bed, it is generally nine o'clock; after which time is my holiday, to read, write or work. But I am often so overcome with fatigue, and the scorching heat of the day, that I feel neither will nor power to do any thing at all; and when I sit down to converse with you, it is with a weary body, a stupid soul, and dim eyes. But I am sure of having all my faults lightly passed over, and all covered with love." *Evan. Mag.*

Literary Intelligence.

VACCINATION.

DR. DE CARRO, of Vienna, has received accounts from the East Indies, that no less than 145,840 persons were vaccinated there between Sept. 1, 1802, and April 30, 1804. The Rajah of Tanjore is a zealous supporter of vaccination; and the Devan of Travamore has himself submitted to the process. Among the vaccinated persons were 4141 Brahmins, 41,806 Malabars, 10,926 Mahometans.

Chris. Observ.

SMALL POX DESTROYS, VACCINATION SAVES, THE LIVES OF THOUSANDS.

FROM a statement of facts extracted chiefly from a late work, published in London in favour of vaccination, it appears, that the Small Pox has destroyed more lives, than all the wars throughout the world.

To lessen in some degree this destruction of the human race, inoculation was introduced, by which the mortality of the disease was prevented, as far as it respected those, who submitted to the operation.

But as the benefit of inoculation cannot be extended to society, as is observed by a popular writer, by any other means than by making the practice general; while it is confined to a few it must prove hurtful to the whole. By means of it the contagion is spread and is communicated to many, who might otherwise have never had the disease. Accordingly it is found that more persons die of the Small Pox now than before inoculation was introduced; and this important discovery, by which alone more lives might be saved than by all the other endeavours of the faculty, is in a great measure lost by its benefit not being extended to the whole community. Dr. Heberden in his observations on the increase and decrease of different diseases observes, that he examined carefully the bills of mortality, and comparing the destruction occasioned by the Small Pox in Great Britain before and since inoculation, *reluctantly was brought to this melancholy conclusion, that at the present period, the proportional increase*

of deaths from this disease was as five to four.

Hence it would appear that inoculation has done a great injury to society at large, and the difficulty of extending it generally so as to convert it truly into a public benefit is attended with almost insuperable difficulty. For, to make a law, that inoculation shall be general and periodical, appears both cruel and arbitrary, where security of life cannot be given to all; and is what no government, grounded on the basis of general liberty, would venture to adopt.

But through the kindness of Divine Providence the means of obviating all these difficulties and dangers have at length been placed within our power, by the invaluable discovery made public by Dr. Edward Jenner, that the *Cow Pock*, which has never been known to prove fatal, effectually secures the constitution from the attacks of either the natural or inoculated Small Pox.

The following annual statement of deaths by the Small Pox within the London bills of mortality, in the present century, has lately been published by the Jennerian Society of that city.

A. D. 1800	deaths 2409
1801	1461
1802	1579
1803	1173
1804	622

As the society remarks, it is hoped the knowledge of these facts will be strongly promotive of the beneficial practice of Vaccine inoculation; it appearing that the fatal disease of Small Pox has progressively declined as the inestimable discovery of Dr. Jenner has been introduced.

Vaccination was introduced into Vienna in 1801. Its effects in decreasing the deaths by Small Pox are evident from comparing the deaths since that period with those of the preceding years.

In 1800	835 died of Small Pox.
1801	164
1802	61
1803	27
1804	2 only.

A Comparative View of the Natural Small Pox, Inoculated Small Pox, and Vaccination, in their Effects on Individuals and Society.

140

Vaccination.

[Aug.

NATURAL SMALL POX.

For twelve centuries this disorder has been known to continue its ravages, destroying every year an immense portion of the population of the world.

It is in some few instances mild, but for the most part violent, painful, loathsome, dangerous to life, and always CONTAGIOUS.

One case in three dangerous, one in six dies. At least half of mankind have it, consequently one in twelve of the human race perish by this disease. In London three thousand die annually, forty thousand in Great Britain and Ireland.

The eruptions are numerous, painful, and disgusting. Confinement, loss of time and expense are certain, and more or less considerable. Precautions are for the most part unavailing. Medical treatment necessary, both during the disease, and afterwards. It occasions pitted, scars, seams, &c. disfiguring the skin, particularly the face. The subsequent diseases are scrophula in its worst forms: diseases of the skin, glands, joints, &c. and loss of sense, sight or hearing frequently follow.

It is attempting to cross a large and rapid stream by swimming, when one in six perishes.

INOCULATED SMALL POX.

For the most part mild, but sometimes violent, painful, loathsome and dangerous to life; always CONTAGIOUS, and therefore gives rise to the Natural Small Pox, and has actually, by spreading the disease, increased the general mortality seventeen in every thousand.

One in forty has a dangerous disease, one in three hundred dies. And in London, one in an hundred.

Eruptions are sometimes very considerable, confinement, loss of time, and expense certain, and more or less considerable; preparation by diet and medicine necessary, extremes of heat and cold dangerous; during ill health, teething and pregnancy to be avoided, medical treatment usually necessary. When the disease is severe, deformity probable, and subsequent disorders as in the Natural Small Pox.

It is passing the river in a boat subject to accidents, where one in three-hundred perishes and one in forty suffers partially.

VACCINATION

Is an infallible preventive of the Small Pox, always mild, free from pain or danger, never fatal, not contagious.

No eruption but where vaccinated. No confinement, loss of time, or expense necessary. No precaution, no medicine required, no consequent deformity. No subsequent disease.

It is passing over a safe bridge.

Parents and others are earnestly requested to attend seriously to the preceding comparison, and to the following certificate and recommendation :

Philadelphia, April 12, 1803.

We the subscribers, Physicians of Philadelphia, having carefully considered the nature and effects of the newly discovered means of preventing, by Vaccination, the fatal consequences of the Small Pox, think it a duty thus publicly to declare our opinion, that inoculation for the Kine or Cow Pock, is a certain preventive of the Small Pox ; that it is attended with no danger, may be practised at all ages and seasons of the year, and we do therefore recommend it to general use.

John Redman,	John Porter,
W. Shippen,	Felix Pascalis,
A. Kuhn,	James Stewart,
Samuel Duffield,	James Dunlap,
Benj. Rush,	James Proudfit,
Thomas Parke,	Thos. T. Hewson,
Benj. Say,	James Gallaher,
Philip S. Physick,	Charles Caldwell,
C. Wistar, jun,	Thos. C. James,
Saml. P. Griffiths,	Wm. P. Dewees,
John R. Coxe,	Benj. S. Barton,
Jas. Woodhouse,	Isaac Sermon,
Saml. F. Conover,	George Pfeiffer,
Pl. F. Glentworth,	Jos. P. Minnick,
E. Perkins,	Wm. Barnwell,
Wm. Currie,	Adam Seybert,
M. Leib,	James Mease,
Wm. J. Jacobs,	John C. Otto,
Isaac Cathrall,	J. Reynolds,
John Keemle,	J. Church,
J. C. Rousseau,	Arthur Blayney,
Rene La Roche,	Monges,
Elijah Griffiths,	William Budd,
Geo. F. Alberti,	Joseph Pfeiffer,
Joseph Strong,	Edw. Cutbush,

Philadelphia, May 26, 1806.

N. Chapman,	Peter Miller,
John S. Dorsey,	Joseph Parrish,
Isaac Cleaver,	S. Bleight.
Wm. Shaw,	

PHILADELPHIA DISPENSARY.

The attending and consulting physicians having informed the managers, "That they had, for these eighteen months past, inoculated for the Cow Pock, and found it mild, unattended with danger, and a full security against the Small Pox, and expressing their wishes that the supe-

rior advantages of the Cow Pock may be fully experienced by the objects of this charity :"

Therefore, *Resolved*, That we do entirely accord with the sentiments of the physicians ; and earnestly recommend to the poor of the city, to embrace the means now offered of preserving themselves and families from a dangerous and loathsome disease by the newly discovered and happy mode of inoculation for the Cow Pock ; which will be daily performed by the physicians at the Dispensary.

Published by Order of the Board of Managers,

WILLIAM WHITE, *President*,
April 25, 1803.

After a mature consideration of the preceding statement of facts and recommendations, we would venture to ask every person of reflection, WHETHER IT IS JUSTIFIABLE TO CONTINUE TO INOCULATE FOR THE SMALL POX ?

[*Ext. from a pamphlet pub. Phil.*

NEW GERMAN PUBLICATIONS.

Essay on the German inhabitants of the Austrian dominions. 2 vols. 8vo. Vienna.

THE author of this work is Mr. Joseph Rohrer, Commissary General of the Police at Lemberg, who, by his frequent journies in all parts of the Austrian territories, has examined almost every thing in person ; and has collected many important facts relative to the statistical history of these states.

This work, with the following, combine a mass of information almost wholly new. They are divided into, 1. Population. 2. Bodily Constitution. 3. Food. 4. Dresses. 5. Occupations. 6. Arts and Labours. 7. Character. 8. Religion. 9. Manners of the inhabitants.

The number of the German inhabitants of the Austrian States, is 6,300,000, making not more than one fourth part of the whole population, but by far the most important part in respect to activity, commerce, industry, and ingenuity in general.

The Austrian has considerable bodily strength, and loves good

cheer. The Emperor Joseph II. added greatly to the advantages of his people, by infusing and directing a spirit of activity, of industry, and of commercial adventure among them. Arts and letters are in esteem; and especially music and engraving; in which Austria and Bohemia have produced excellent professors. Letters, properly speaking, enjoyed but a small period of liberty, and that was during the reign of Joseph II.

Essay on the Jews of the Austrian monarchy. By the same author.

This part of our author's labours is the most interesting, as it contains various plans for rendering the Jews useful to the community.

The general principle adopted by M. R. is, that the state, which admits Jews to the privileges of citizenship, has a right to exact from them all the duties, which belong to that station: and his conclusion is, that so long as this people are suffered to evade the occupations of agriculture, trades, and regular commerce; so long as they are permitted to pursue their vagabond irregularities, usury, and traffic; so long will they be miserable as a people, and a dead weight on well organized states. It is truly remarkable, that all the endeavours of the Emperor Joseph, whether by persuasion, encouragement, or even by constraint, effected nothing. Their number in the Austrian territories is estimated at 422,698. At Lemberg, the country of the author, they are so greatly

increased, as to form one sixth part of the population. *Eclectic Review.*

RUSSIA.

COUNT Potocki has lately published, in 1 vol. 4to. a *History of the Primitive Inhabitants of Russia*, with a full explanation of their local customs and national traditions, illustrative of the Fourth Book of Herodotus. It is the result of researches and travels continued during twenty years; and is explanatory of the Mosaic history, concluding with a commentary on the tenth chapter of Genesis.

A committee of censure is established at Petersburg over the press, composed of three members and a secretary, receiving together salaries, which amount to 5370 roubles. If a writer thinks they have treated him with injustice, he can appeal to the supreme direction of studies. The censors have not the power to suppress a work on account of some reprehensible passages; but it is their duty to point them out to the author, that he may correct them; but they are forbidden to make the correction themselves.

A splendid embassy is about to be sent from the Russian government to China, from which great advantages, both commercial and scientific, are expected.

The Emperor has granted to the Jews the privilege of educating their children in any of the schools and universities of the empire; or the establishment of schools at their own expense. *Christian Ob.*

List of New Publications.

The advantages of God's presence with his people in an expedition against their enemies: A sermon preached at Newbury, May 22, 1755, at the desire and in the audience of Col. Moses Titcomb, and many others enlisted under him, and going with him in an expedition against the French. By John Lowell, A. M. pastor of a church in Newbury. Newburyport. E. W. Allen. 1806.

The Messiah's reign; a sermon preached on the 4th of July, before

the Washington Society, and published at their request. By James Muir, D. D. pastor of the Presbyterian church at Alexandria. Alexandria. S. Snowden.

A sermon preached in Sharon, Vermont, March 12, 1806, at the ordination of the Rev. Samuel Bascom. By the Rev. Tilton Eastman, pastor of the Congregational church in Randolph, Vt. Hanover, N. H. 1806. Moses Davis.

The Commonwealth's Man, in a

series of letters, addressed to the citizens of New York. By James Smith, M. D. New York. A. Forman. 1806.

The Young Convert's Companion, being a selection of hymns for the use of Conference Meetings. Original and Selected. With music adapted to a variety of Particular Metres. Boston. E. Lincoln.

The Contrast: or, the Death Bed of a Freethinker and the Death Bed of a Christian, exemplified in the last hours of the Hon. Francis Newport, and Dr. Samuel Finley. pp. 16 8vo. Boston. E. Lincoln.

An apology for the rite of infant baptism, and for the usual modes of baptizing; in which an attempt is made to state fairly and clearly the arguments or proof of these doctrines; and also to refute the objections and reasonings alleged against them by the Rev. Daniel Merrill, and by the Baptists in general. By John Read, D. D. pastor of a church and congregation in Bridgewater.

A sermon delivered to the First Church in Boston, on the Lord's day after the calamitous death of Mr. Charles Austin, member of the senior class in the university of Cambridge, which happened Aug. 4, 1806, in the 19th year of his age. By William Emerson, pastor of the church. Second Edition. Boston. Belcher and Armstrong.

A discourse delivered before the Humane Society of the Commonwealth of Massachusetts, June 10,

1806. By Thaddeus Mason Harris, minister of the church in Dorchester. Boston. E. Lincoln.

IN THE PRESS.

Home, a poem. Boston. Samuel H. Parker.

Johnson's Dictionary of the English Language in miniature. Boston. William Andrews.

The Wife. Boston. A. Newell.

The works of the Right Honorable Edmund Burke. Boston. J. West and O. C. Greenleaf.

The baptism of believers only, and the particular communion of the Baptist churches explained and vindicated. By Thomas Baldwin, D. D. Boston. Manning and Loring.

WORKS PROPOSED TO BE PUBLISHED.

Means of preserving health, and preventing diseases; founded principally on an attention to air and climate, drink, food, sleep, exercise, clothing, passions of the mind, and retentions and excretions. With an appendix, containing observations on bathing, cleanliness, ventilation, and medical electricity; and, on the abuse of medicine. Enriched with apposite extracts from the best authors. Designed not merely for physicians, but for the information of others. New York. Shadrach Ricketson.

Philosophical remarks on the Christian religion; by the Rev. J. Moir, M. A. Philadelphia. Robert Mills. Subscriptions received by E. Lincoln.

Poetry.

IN MEMORY OF MY BELOVED MOTHER.

From the Christian Observer.

WHO hush'd my infant cares to rest?
Who lull'd me on her tender breast,
And when I stirr'd more closely press'd?
My Mother.

Who sweetly still'd my wailing cries?
Who pray'd my dawning thoughts might rise,
Above earth's fleeting vanities?
My Mother.

In early youth, who sooth'd my wo?
 Who mourn'd when sickness laid me low,
 But whisper'd "mercy deals the blow?"
My Mother.

Who taught my simple heart the way,
 In feeble accents first to pray?
 Who watch'd my slumbers, cheer'd my day?
My Mother.

Who strove to teach my heart to glow
 With gratitude, and melt at wo?
 Each selfish feeling to forego?
My Mother.

Who liv'd in peace and died in faith;
 And blest me with her latest breath?
 Who grasp'd my hand and smil'd in death?
My Mother.

O! shade of her I held so dear!
 Thy lov'd remembrance still I bear
 In my sad heart—thou livest there,
My Mother.

TO CORRESPONDENTS.

JESUS, *saving his people from their sins*, by H. will be seasonably attended to. The Editors hope often to receive the fruits of his pious study.

C. Y. A. *on the state of literature in New-England*, contains matter for two or three very profitable numbers.

Philologos, No. 6, is reserved for another month.

Letters to a lady in high life will be admitted, if upon careful perusal, they are found sufficiently interesting for publication.

Review of M^r Farland's historical view of heresies, and of other late publications, will appear in our next No.

Biographical sketch of President Davies is just received.

We are happy to find on our files such rich materials for future numbers. Our correspondents will accept our cordial thanks. We request that they continue their labours for the diffusion of knowledge and piety. It would give us great pleasure, could we consistently gratify them in every instance. But they must consider that our first object is, *to render the publication useful*, and that of such a variety of matter as we have before us, a part must be left. We are under sacred obligations to make the selection and to perform the whole arduous work according to our best judgment, and an invariable regard to the cause of Christian truth and holiness. Rather than be biassed by *personal regards*, by the hope of favour, or the fear of reproach, we ought to relinquish the work, or commit it to the hands of more faithful men.

AGENTS FOR THE PANOPLIST.

Messrs. CUSHING & APPLETON, Salem; THOMAS & WHIPPLE, Newburyport; W. BUTLER, Northampton; WHITING & BACKUS, Albany; GEORGE RICHARDS, Utica; COLLINS & PERKINS, New York; W. P. FARRAND, Philadelphia; ISAAC BEERS & Co. New Haven, O. D. COOK, Hartford; BENJAMIN CUMMINS, Windsor, Vt.; JOSEPH CUSHING, Amherst, N. H.; MR. DAVIS, Hanover, N. H.; REV. ALVAN HYDE, Lee, Mass.; J. KENNEDY, Alexandria.